



A Week's Preparation FOR THE Worthy Receiving OF THE Lord's Supper, AFTER THE Warning of the Church For Celebrating of The Holy Communion: BEING Meditations and Prayers for Morning and Evening, every Day in the Week. With some Directions to Live Well, after the Receiving of the Blessed Sacrament.

By G. S. D. D.

London: Printed by W. Onley, and sold by J. Marshall, at the Bible in Gracechurch street.

A Week's Preparation

FOR THE

WORTHY RECEIVING

OF THE

Lord's Supper:

AFTER THE

Manner of the Church of England.

For Celebrating of

The Holy Communion.

PREFACE.

THE Mark at which every good Design and Action should take its Aim, is God's Glory, and Man's chiefest Good in order to his future Happiness: It is to this Purpose that this Week's Preparation for the Blessed Sacrament is design'd: First, to exalt the Glory of God; and secondly, to further the Welfare of our Souls: The Stile of it is suited to the Closet, both for Plainness and Use; the Matter of the greatest Moment to a sincere Christian.

The Ruines into which the Natures of Men are so foully degenerated, is very lamentable; and is too obvious in their absenting themselves from this Holy Communion, and walking in By-paths of their own finding out: which may not improperly be call'd the Ways of the Wicked, as being so near a-kin to that broad

Way that leads to Destruction; whilst they are Strangers to the Way of Life and Peace: For Religion is our Worship and Service of God in this World, in order to the being made happy with him self hereafter: And the Means to this happy End is, to serve God according to the Practice of the Church of England, *as by Law Establish'd, and set forth in her Publick Liturgies; and to Believe, Do, and Pray aright, according to the strictest Rules thereof: Let our Humility and Diligence herein appear; and let the Service of God be our chiefest Concern and daily Imployment: We living under so gracious a* Queen, *secure in her Wisdom, Justice, Care and Protection; having now nothing to divert us in our serving of God, and following after Holiness, Peace and mutual Charity, that we may enjoy the Blessings of the Government under so* Great *and so* Good a Princess. *If therefore thou art a Child of this* Church, *well taught and instructed in the Knowledge and Practice of her holy Commands and Rules these Meditations and Prayers may do thy Soul*

some

some Service; but if thou art of another Mind, I wish thee possest of a better Temper, and let thy Profession be to live in Heaven while thou walk'st on Earth, making it thy chief Business to live to God, and to die for Christ, when called to it. Religion is, to believe at large all that God says in his Word, summarily collected in the Creed of the Apostles, *which is receiv'd by all Christians as the Rule of our Faith; and as the great Rule of our Life, we are to be govern'd in all our Actions by the* Ten Commandments: *For* Solomon, *whom the sacred Writings so much celebrates for his Wisdom and Understanding, hath written a whole Book, whose chief Design is to enquire in what the great Happiness of Man consists; and in the Conclusion sums it up in his Serving of God:* Let us hear, *says he,* the Conclusion of the whole matter, Fear God, and keep his Commandments, for this is the whole Duty of Man, *Eccl.* xii. 13. *But how small is the number that are found so doing? tho' it ought to be as much our Delight, as it is our Duty:*

And he that can but habituate himself to the Service of God, will soon find a Pleasure in being Religious, and make that Law, which at first seems so hard and difficult, to be the Recreation of his Soul. For did but Men and Women consider things aright, they would find Religion to be their chief Interest, and what most deserves their Diligence and Care.

But, alas! how little of David's *Piety can now be found amongst us! When instead of delighting in, we strive to obliterate God's Law; and do so little meditate on it either Day or Night, that we never think upon't at all. Our Forefathers instructed their Children what they were to avoid, and what they should do; and then did live better: But now Men strive more to become Learned than Good; and learn to dispute well, rather than live so: But let us learn to live well, rather than talk so; and employ that time in Religious Exercises, which we squander away in Useless Wranglings. Happy are the times in which Men strive to learn well, that they may live better;*

because Obedience is better than Sacrifice; and to do well, is the chief Part of Religion: But so malicious is Satan, that if he can't deprive us of our Crown, he will endeavour to spoil us of our Comforts; and if he cannot rob us of Grace, he will bereave us of Peace.

You are invited to this Holy Sacrament by your Heavenly Father, that you may have a Portion in the Inheritance of his Children, and be Holy and without Blame before him in Love, being chosen in Christ, according to the good Pleasure of God, thro' the Merits of the blessed Jesus, who pray'd to his Father to give him them out of the World, when he was ready to go to the Father and leave the World. Thus imploring God to fill your Hearts with the Comforts of his holy Spirit, and make you to prosper in your Preparation *for this* Holy Sacrament, *and in whatever concerns the Hope of the blessed Appearing of Jesus Christ, our mighty God and Saviour, I end and rest.*

A

THE Warning on *Sunday* Before the COMMUNION.

DEarly Beloved, On *Sunday* next is purpoſed (through God's Aſſiſtance) to be Adminiſtred, to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the Comfortable Sacrament of the Body and Blood of Chriſt: To be by them receiv'd in Remembrance of his Meritorious Croſs and Paſſion, whereby alone we obtain Remiſſion of our Sins, and are made Partakers of the Kingdom of Heaven, &c.

A Week's Preparation, &c.

On Monday Morning, and every Day of the Week, when we first awake.

LIghten mine Eyes, O Lord, that I sleep not in Death.

Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light.

Open thou mine Eyes, O Lord, that I may see the Wonders of thy Law.

At our first Rising.

IN the Name of *Jesus Christ* our Lord, who for me was crucified, I will arise from mine own Rest, to do him Service. He by his bitter Cross and Passion save, bless, guide, govern, and

keep me this whole Day, and for evermore. *Amen.*

I laid me down and slept; I awaked, for the Lord sustained me. O Lord, I commend to thy Care this day my Soul and Body, with all the Faculties and Powers which thou hast given them, beseeching thee to be ever with me, to direct and govern me in the Ways of thy Precepts, and in all that thou hast commanded, that thro' thy mighty Protection I may be preserv'd in Body and Soul, both now and ever, to serve thee the only true God, thro' Jesus Christ our Lord. *Amen.*

ALmighty God, thou hast promis'd to hear the Petitions of those that come to thee in the Name of thy Son: Mercifully incline thine Ear to me, and support my Weakness by thy Goodness, in my Preparation for worthily Receiving the holy Sacrament. Vouchsafe, O Lord, to hear the Prayers and Supplications I shall put up this Day, that I may obtain the Relief of my

my Necessities, and the setting forth of thy Glory, thro' Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven, &c.

Monday's Meditations, in the Morning.

Upon the Holy Sacrament.

GOD, who is infinitely blessed, as he hath his Existence from Himself, so he hath his own Satisfaction in Himself: His Paradise being in his own Bosom, and his compleat Blessedness in the Eternity of his own Fulness. And O how immense is the Love of GOD unto Man, in ordaining for him the same Felicity himself enjoys! giving himself to be Man's chief and great Reward: So that Communion with God in Christ, is Man's supremest Happiness. My Trust is in thee, O God; I have founded my Prayer upon Faith, and my Faith upon thy Promises: So that

that thou, O Lord, being my God, I have reason to rely upon thee; and because I depend upon thee, therefore thou art my God: Otherwise, O thou holy One of God, thou wert not my Jesus. But, O thou who hast saved me by thy Blood, in this Sacrament thou art set forth Crucified, and can I view those Wounds from whence, by the Hand of Faith, I may pluck forth these comfortable Words, *My Lord, and my God*: Mine, for thou hast taken hold of my humane Nature, and hast made me a Partaker of thy Divine Nature: Thou hast taken upon thee my Flesh, and hast united me so closely to thy self, that I am become one Spirit with thee. In this holy Sacrament thou communicatest thy whole Manhood, Body and Blood, Flesh and Spirit, yea, thy whole Godhead too; for thy whole Self, as God and Man, was Mediator: I will therefore trust in thee to make good my Right to the Covenant of Grace, and my Claim to the Heavenly Inheritance; even my *Communion* with thy Self,

Self in all its Faults & Confusions
so rest, though Bread and Wine placed
take off at thy Table is not more truly
my Food than thou, O blessed Jesus, art
whom I believe art my God
I trust not O Lord in my own Faith
but in thy Faithfulness, not in my own
Repentance, but thy gracious Pardon,
and not in my Preparations, but in thy
Acceptance: In these O Lord, and in
thy Merits and Mercies do I trust, that
me neither be ashamed or disappoint-
ted of my Hope, nor deprived of thy
Blessing, become to thy Table to be fill'd
with good things, Quit me not be sent
empty away, for thou art the Rock of
my Salvation. Thou hast promised, O
my God, that whosoever puts their
trust in thee, shall never be confounded:
Then let it be according to thy Word
unto me. And seeing thou canst not
deny thy Word, let my Faith be as
fixed as thy Promise is sure; and then
I shall never fall from my Stedfastness.
O blessed Jesus! behold me coming to
thee, like another blind *Bartimeus*; so

that

that must shew me thy Way, thou must both point them out, and give me Eyes to see them: and come to thy Table, O Lord, like the impotent Cripple that lay at the Gate of the Temple, but can go and run when thou shalt be pleas'd to give me Feet and Strength. Wilt thou therefore, O my dearest Jesus, (who art the same Yesterday, to Day, and for ever) now by the miraculous Power of thy Grace, cure my spiritual Blindness and Lameness? Thy Promise is the Ground of my Hope, and thy Sacrament is my Encouragement, in which thou art obliged to my Soul as my God and Salvation. Thy Promise is contain'd in thy Word, and seal'd in thy Sacrament; by both which I am assured thou wilt save me from the Paths of Death, and guide me in the Way to Everlasting Life. And so faithful art thou, who hast thus graciously promised, that it is safer for my Soul to be cast down as low as Hell with a Promise, than to be exalted to Heaven without it: For tho' I were as low as

Hell,

and

and

and blessed it; likewise also the Cup after Supper. Has this Consecration of Bread and Wine, his Prayers ascended to Heaven, but the Benefits thereof remained with his Church on Earth: The visible Elements declared two things; one was, That he would on the Day following offer himself up as an Oblation for our Redemption upon the Altar of the Cross, the other, That he would become unto the Faithful a Spiritual Repast, and they should sit down at his Table. In both, GOD's was the Glory, and Man's the Benefit; for the faithful Communicant does receive thereby Nourishment and Preservation unto eternal Life. For he that is truly humbled for his Sins, believing in the Incarnation, Death, and Sufferings of Jesus Christ, and receiving this Bread and Wine, as a Token that God hath given him for our Sins; and does accordingly relie on him as his only Redeemer; this Faith does convey unto him all the Benefits that our Lord Jesus has purchased for us: And as the Bread and

and Wine receiv'd, do communicate to us all that Vertue and Nourishment which they contain; so the worthy Receiver, by embracing a crucified Saviour, does receive an inward Perswasion of the Pardon of his Sins, and so hath spiritually eaten the Flesh, and drank the Blood of Christ, and so may we rejoyce in his Salvation, and with Hearts full of Joy represent his Sacrifice to God for the expiation of our Sins, and by an Eye of Faith behold that Glory wherein he is now enthron'd, hoping for that Day in which we shall sit down with him in the Kingdom of the Father, and there for ever feast with him.

What should *obstruct* us, O my Soul, from setting about to begin this Happiness now? Search then, and prove thy own self: Dost thou not desire to know, and wouldst thou not willingly have Strength to do the whole Will of God with all thy Heart, with all thy Soul, and with all thy Strength?

Wouldst thou not be poor in Spirit, and

and pure in Heart, meek and merciful, a Peace-maker, and a penitent Sufferer for Righteousness sake? And wouldst thou not encrease these Graces by going to his holy Table? Be not discouraged then; for he that is godly the Lord hath chosen for himself. Go then, O my Soul, and offer the Sacrifices of Righteousness, putting thy Trust in the Lord.

A Prayer for Monday *Morning, for Grace to spend the Week well.*

O Eternal God! who from the infinite Ages of Eternity beholds and loves thy own Glorious and Infinite Perfections, and hast created me out of Nothing to do thy Work upon Earth, and serve thee in my Generation, according to my Capacity: Give me, O Lord, thy Grace, that I may so spend my Time this Week, as may best prevent my falling into Temptations; and let thy Grace continually assist and strengthen my Endeavours; rectifie my

my Will, and direct my Intentions to, that I may persevere in the Grace of my Covenant, and partake of the Mercies of the holy Jesus: O never let me fall into those Sins, and return to that vain Conversation from which my blessed Saviour hath mercifully redeem'd me; and enable me to grow in Grace, and add one Virtue to another, until I become Compleat, and wanting in nothing: Let thy preventing Grace overcome all the Temptations wherewith I may be assaulted in their first approach, that my hopes may never be frustrated, my Faith weakned, nor my Confidence make me ashamed. Keep me from Sloth and Idleness, and give me a diligent and active Spirit; and also Wisdom to chuse that Employment that may be most proper for me, suited to my Person, as well as to the Dignity of a Christian. Help me to fill up all the space of this Week in Meditations upon the holy Sacrament, and with Actions of *Piety* and *Goodness*; that when the Devil goes about to tempt me, he may

nei-

neither find me idle, nor ill employ'd, but that my Lord, whenever he shall come, may find me busie in his Service, improving that Talent with which I have been intrusted, that I may enter into the Joy of my Lord, and be made a Partaker of his eternal Glory. And all for Jesus Christ my dearest Saviour's sake. *Amen.*

Now, if you have an Opportunity, you may repair to the Publick Service of the Church; if not, you may make use of a Collection of private Forms of Prayer, taken out of the Common Prayer Book for Morning, Noon, and Night; of which there are many extant.

Monday's Meditations in the Evening.

Upon the Holy Sacrament.

CONsider, before you intend to communicate, that you are solemnly invited, not in the Presence only, but

even

ven unto the Table of the Lord; to
e one of the Guests of the God of the
hole Earth: But, O what manner of
ove is this, that God hath manifested
nto us? Who, that but thinks of his
wn Ingratitude, can with-hold from
ears of the deepest Sorrow: Or who,
hat considers the wonderful Kindness
God our Saviour, can refrain from
ears of Joy? O can we look on him
ho was pierc'd for our Transgressions
d not lament and mourn? Can we
ehold his Bleeding Wounds, and not
e griev'd? No Heart that has one
ram of Piety can be so hard. And
et when you think again, that by
ese Stripes of his, you come to be
ealed; that he hath wash'd us from
ur Sins in his Blood, and that the
ouls of Believers may find Refuge in
is Wounds, and be secur'd from Di-
ine Justice by his Sufferings, they can-
ot chuse but be glad in the Lord, and
xult in his Salvation.

For this Sacrament is a Legacy of
ove, left us by our beloved Saviour;

and

and is therefore fitting (to put away all Suspicion of Ingratitude) to be receiv and handled only with Love: seeing we can requite the Love herein be queath'd, in no other way than by ou Love to him who did bequeath it which Love will constrain us to d what is most pleasing in his sight. An therefore our Lord, while he gives u a Token of his greatest Love, does wit it give us the Merits of his Preachings Labours, Fastings and Prayers: So w in like manner, when we give unt God our Love, we give him our Hearts and all that we esteem most precious. Hence it is that God has a much greate Esteem of our Love, than of all othe things in the World; neither doth h require any thing else of us: For when in *Prov.* xxiii. 26. he saith, *My Son, giv me thy Heart*; it is as much as to say Give me that Love which is lodge there. Our Lord therefore, to mani fest his Love to us, gives us his ow Bread, and his own Cup; nay more gives us his own Body for Bread, an

hi

his own Blood for Wine, for the Nourishment of our Souls.

Consider therefore how unparallel'd is the Love of our Saviour towards us, in the instituting this Sacrament, and bestowing it upon lost Sinners! This was Love in its highest Exaltation, seeing nothing could be given, that was more dear and excellent. And O how great a Shame will it be, O Lord, to have the Love of Sin stand in competition in my Soul with the Love of thee! Shall temporary Pleasures drown the Memory of this never-to-be-forgotten Love of thine? My Life is but a Span long, and yet, Lord, I would have that shorten'd, rather than it should be spent in neglecting this Pledge of thy Love. It were far better this earthly Tabernacle should be dissolv'd, than become a Stage for Sin to act upon. It is far better to pay the Debt I owe to Nature, than run farther in score with Divine Justice: It is better the World should remember me no more, than that I should forget my God: Thou

gavest

gavest me my Being, not that I should live to sin, but that I should serve thee; and hast imprinted in my Heart a Ray of thy self, that I might resign my self into thy Will: not to pursue the World, but to seek first the Kingdom of Heaven. Shew me therefore the solid Comfort that is in serving Thee, and how great that Joy is that arises from Grace, then shall I no longer be led by my Senses, but my Saviour. It is because we are so prone in our Youth to forget our Creator, that we are so insensible of Spiritual Joys, and esteem no more of the Lord's Supper. Convince me therefore, O my God, that tho' I had the Enjoyment of all I can wish for here, I should be still unsatisfied, and sadly find how miserable that Man is, that sets his Heart on any thing besides thy self. Learn me therefore so to enjoy the things that are temporal, that I run not the Hazard of losing that eternal Reward thou hast promised to them that love Thee above all things; but let the Love of Christ so

possess

poſſeſs my Soul, that I may ſay with the Pſalmiſt, *Pſal.* xvi. 11. *What ſhall I give unto the Lord, for all the Benefits he hath done unto me? I will take the Cup of Salvation*, &c.

Now repair unto Divine Service in the Church if you can conveniently; if not, obſerve the Direction already given, *p.* 12.

Preparations previous to the Receiving of the Sacrament.

THE way to be duly prepar'd for the receiving of the Sacrament, is by Examination and Prayer: Examine therefore whether thou haſt,

1. An earneſt Deſire to be made a Partaker of this holy Table.

2. A ſufficient Knowledge to underſtand this high Myſtery.

3. A true Faith in the Incarnation, Life and Paſſion of our Lord Jeſus Chriſt.

4. A Conſcience cleans'd from all Sin by true Repentance.

5. A Heart free from all Uncharitableneſs, Envy, and Malice.

He that will receive worthily, muſt,

1. Examine.

Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup, 1 *Cor.* xi. 28.

2. Deſire.

Bleſſed are they that hunger and thirſt after Righteouſneſs, for they ſhall be filled, St. *Matth.* 5. 6.

Ho, every one that thirſteth, come ye to the Water, *Iſa.* 55. 1.

Give us evermore of this Bread, St. *John* 6. 34.

3. Know.

For he that eateth and drinketh Unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body, 1 *Cor.* xi. 9.

4. Believe.

I am the Bread of Life, and he that cometh to me ſhall never hunger; and he that believeth in me ſhall never thirſt, *John* 6. 35.

Chriſt dwelleth in us by Faith, *Eph.* iii. 27.

5. Re-

5. Repent.

I will wash my Hands in Innocence, and so will I go to thine Altar, O Lord, *Psal.* 26. 6.

6. Love.

If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee, leave thou thy Gift before the Altar, and go thy way; be reconciled to thy Brother, and then come and offer thy Gift, St. *Matt.* 5. 23, 24.

God is to be loved above all, for his own sake; all Men are to be loved as our selves, for God's sake; And to do unto all Men as we would they should do unto us, is the sum of all the Commandments, St. *Matth.* xxii. 40.

Holy and good Rules to be observ'd by all Christians.

The Sacraments of the Church.

THE Church of *Rome* reckons Seven, but there are only Two truly so called (as generally necessary to Salvation) that is, Baptism and the Lord's Supper.

The Three Theological Virtues are,

Faith, Hope, and Charity, 1 *Cor.* xiii.

The Three Kinds of good Works are,

Fasting, Prayer, and Almsdeeds, *Mat.* vi.

Seven Gifts of the Spirit (as some reckon) are,

1. The Spirit of Wisdom. 2. The Spirit of Understanding. 3. The Spirit of Counsel. 4. Spiritual Strength. 5. The Spirit of Knowledge. 6. The Spirit of Piety. 7. The Spirit of holy Fear.

The Twelve Fruits of the Holy Spirit.

Love, Joy, Peace, Patience, Mercy, Goodness, Long-suffering, Meekness, Faith, Modesty, Shamefacedness, and Sobriety.

The Seven Spiritual Works of Mercy.

1. To instruct the Ignorant, *Mat.* 18.
2. To correct Offenders, *Jam.* 5.
3. To counsel the Doubtful, *Gal.* 6.
4. To comfort the Afflicted, *Prov.* 27.
5. To suffer Wrong patiently, *Eccl.* 5.
6. To forgive Offences, *Rom.* 15.
7. To pray for others, St. *Mark* 11.

The Six good Works of Mercy.

1. To give Food to them that hunger, and Drink to them that thirst, *Matt.* 15.
2. To Cloath the Naked, St. *Matt.* 25.

3. To

3. To entertain Strangers, and them that are needy, *Tobit* 2.

4. To visit them that are sick, *Isa.* 58.

5. To minister to them that are Prisoners and Captives, *Tob.* 2.

6. To give Burial to the Dead.

The Eight Beatitudes, St. *Matth.* 5.

1. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.

2. Blessed are they that mourn, for they shall be comforted.

3. Blessed are the Meek, for they shall inherit the Earth.

4. Blessed are they which do hunger and thirst after Righteousness, for they shall be filled.

5. Blessed are the Merciful, for they shall obtain Mercy.

6. Blessed are the Pure in Heart, for they shall see God.

7. Blessed are the Peace-makers, for they shall be call'd the Children of God.

8. Blessed are they that suffer Persecution for Righteousness sake, for theirs is the Kingdom of Heaven.

The Seven Virtues.

1. Humility.
2. Liberality.
3. Charity.
4. Gentleness.
5. Temperance.
6. Patience.
7. The Fear of God.

The

The Four Last Things.

Death	Heaven,
Judgment,	Hell.

A Catalogue of Sins, for those to Examine themselves by, who would be devoutly prepar'd to receive the holy Sacrament.

1. THose that would receive the holy Sacrament must examine whether they have not, by their evil Disposition, endeavour'd to perswade themselves that there is no God.

2. Whether they prefer any thing before the good Pleasure and Service of God.

3. Whether they do not disbelieve the Word of God.

4. Whether they are not without the true Fear of God.

5. Whether they do not fear Man above GOD, by committing Sin to shun outward Sufferings.

6. Whether they do not use unlawful Means to bring them out of Sufferings, rather than depend on God for it.

7. Whether our immoderate Care for outward things does not take us off from depending on God for supplying Wants.

8. Whether we do not neglect our Callings, out of a vain Expectation that God should support us in our Idleness.

9. Whe-

9. Whether we do not behave ourselves irreverently in the House of God, prophaning both holy Times and holy Things.

10. Don't we neglect to read the holy Scriptures, or else not mind what we read?

11. Are we not careless in getting Knowledge, and rather content to be ignorant, than put our selves to the trouble of Learning?

12. Do we not place Religion in hearing Sermons, more than in the practising what we hear?

13. Do we not omit Prayers, publick and private? And are we not glad of a Pretence to do so?

14. Are we not guilty of putting off our Repentance, and unwilling to call our selves to account for our daily Sins?

15. Do we not disturb our Minds with Peevishness and Anger?

16. Are we not careless in examining what our State is towards God?

17. Are we not discontented with our Condition, envying that of other Men?

18. Are we guilty of Uncleanness, Adultery, Fornication, unnatural Pollution, filthy obscene Talk, and other Impurity?

19. Are we guilty of Murther, either open or secret?

20. Have we been Unfaithful in our Trusts, either to the Living or the Dead?

21. Have we blasted the Credit of our Neighbours, either by Railing, Whispering, or giving rash Judgment of them?

22. Have we been guilty of Lying, Cursing, or bitter and reproachful Language?

23. Have we not been wanting in our Charity to our Neighbour, and not *loving* and *forgiving* our Enemies, nor *relieving* them in their Distress?

24. Have we not been guilty of going to Law on slight Occasions, and in not loving of Peace?

Of the Seven Deadly Sins.

1. *Of Pride.*

Pride is a complicated Sin, made up of Vain-glory, Ambition, Presumption, Vaunting, Hypocrisie, Dissimulation, Obstinacy, Flouting, Scoffing and Contempt of others.

2. *Cove-*

2. *Covetousness.*

Covetousness consists in being niggardly, greedy, miserable, pitiless, not giving Alms, nor lending to those in need, and in being discontented with thy own Estate.

3. *Luxury.*

This Sin is made up of Unclean Thoughts, Words, or Actions, unchaste Looks, lascivious Dresses, Colouring, Painting, Patching, overcurious Beholding, lewd Company, dishonest Books, unchaste Songs, Love-Letters, *&c.* and lastly, committing Adultery and Fornication.

4. *Anger.*

Anger is made up of Impatience, Hastiness, Disdain, Rage, Fury, Fretfulness, Discontent, picking of Quarrels, immoderate Grief, and Correcting without measure.

5. *Gluttony.*

Drunkenness is a Concomitant of Gluttony, and so is delicate Dishes and intemperate Feeding: also giving to Dogs that which should relieve the Poor's Necessities, and which they would have been thankful for.

6. *Envy.*

Envy is shewn in grieving at another's Prosperity and Well-doing; and in being troubled when they are well spoken of; and rejoycing at other Peoples Hurt, and making a bad Interpretation of all that they do.

7. *Sloth.*

Sloth is a complicated Evil, made up of Indevotion, Idleness, or Laziness, neglecting things given us in charge; consisting in Ingratitude to God for his Benefits, and Unthankfulness to Friends and Benefactors. A slothful Man is one that will rather want than work, and beg before he'll labour for his Living.

Note,

Note, That in all the above-mention'd Sins, a Man may not only ſin himſelf, but alſo be acceſſary to the Sins of others; either by commanding, adviſing, or conſenting to it: Likewiſe by receiving, partaking, and uttering it, when it might have been prevented thereby; alſo by not ſpeaking to hinder it, or by not admoniſhing to forbear it; and laſt of all, by evil Example.

Holy Ejaculations, to be ſaid after having examin'd our ſelves concerning our Sins.

Say kneeling,

O That my Head were Waters, and my Eyes a Fountain of Tears, that I might weep Day and Night over my Sins, and eſpecially my great Ingratitude towards my God!

Conſider, O my Soul, how many are the Benefits that God hath ſhower'd down upon thee; and be aſham'd and con-

confounded because of thy Wickedneſs and Sin.

Thou, O Lord, when I was not, didſt bring me into being, and madeſt me according to thine own Image.

From the firſt Moment of my being thou haſt been my God, my Father, my Deliverer, and my chief Good.

Thou cameſt down from Heaven to ſeek and find me, when I had loſt my ſelf.

And now, O Lord, what ſhall I do, or what ſhall I ſay? I confeſs I am unworthy to appear in thy ſight, or to look towards thee.

Whither ſhall I flee from thy Preſence? or, Whither ſhall I go from thy Spirit?

Art not thou, O Lord, my Father? yea, the Father of thoſe Mercies that know no Bounds nor Meaſure!

For tho' I have always been a rebellious Child, and ſo worthy to be caſt off for ever, yet to this very Day thou ceaſeſt not to be a Father to me.

What have I then to do, but to caſt my

my ſelf down at thy Feet, and humbly ſue to thee for Mercy?

Art not thou, Lord, my Creator and Preſerver? yea, my mighty Redeemer, my King, my Prophet, my Prieſt, and my Sacrifice?

Whither then ſhall I go but to thee, for thou haſt the Words of Eternal Life?

If thou, O Lord, caſteſt me off, to whom ſhall I repair for Help?

Behold, I come full of Bruiſes and Wounds unto thee, for thou alone canſt heal me; for thy Blood is the true Balm of *Gilead*, and the moſt ſovereign Medicine for a wounded Soul.

Sprinkle thou me, O Lord, with thy moſt precious Blood, ſhed for me, and I ſhall be made clean.

Thy Goodneſs is greater than my Sinfulneſs, and thy Mercy abundantly ſurpaſſeth my Miſery: For tho' my Sins reach even to the Clouds, yet thy Mercy is above the Heavens.

Conſider not, O Lord, the multitude of my Tranſgreſſions, but the infinite Merits of my Saviour.

Into

Into thy merciful Hands, O Lord, do I wholly resign my self.

Convert me unto thy self, O Lord, thro' the Greatness of thy Power.

Illuminate my Understanding, subdue my rebellious Will, let the strength of my Body be encreas'd, and the spirit of my Mind be renew'd by the Holy Ghost.

Enable me to depend only on thy self, and let me serve thee with fervency of Spirit, and love and fear thee above all things. Let thy blessed Will and Pleasure be the Rule of all my Actions; and, I beseech thee, give me those daily supplies of Grace, that may enable me to lead my Life in all Godliness and Honesty, and to serve thee continually, even to the end thereof. *Amen.*

A Prayer for Monday *Night, for Preparation, in order to the Receiving of the holy Sacrament.*

O Lord my God, I do here cast my self down in thy Presence; O cast me not away from thee. Before the

the Bar of thy Justice I dare not appear, I come therefore to prostrate my self at the Footstool of thy Mercy: I condemn my self for my Sins before thee, that thou, O Lord, might'st not condemn me with the World. Most humbly therefore do I confess and bewail my wretched and filthy Nature, and all the Pollutions of my wicked Life; my Ways have not only been perverse before thee, but my very Thoughts have been altogether evil. My Conscience bears witness against me, and is become my Accuser; O wash me, I beseech thee, in that most precious Blood that can only take away Sins. What tho' my Sins are as red as Scarlet, and even of a Crimson Dye? Hast thou not promised to those that are truly penitent, that they shall be white as Snow? O wash me therefore, I beseech thee, in that Fountain which thou hast set open for Sin and for Uncleanness; and enable me thro' the Help of thy Spirit, to mortifie the

Here name thy particular Sins.

Deeds

Deeds of the Flesh; enlighten my Mind with a sight of thy Truth, and fill my Heart with love to thy Sacrament, that I may despise all earthly Vanities, and only seek after the Glory of thy Eternal Kingdom; that to walk in thy Fear may be my only Care, and to attain to that Kingdom the sum of all my Hopes; for the more I serve thee here on Earth, the greater will my Happiness be in Heaven. And tho' I cannot, with *Anna*, attend thy Service in the Temple Day and Night, because of following my Vocation in the World, yet since I am redeem'd to live to thy Praise, let me not deny to devote this Week to thy Service: And well may I be willing to spend in thy Service this small Span of Time, since thou hast promis'd to give me a happy Eternity for it. Help me therefore at all times diligently to watch and pray; and let thy holy Spirit assist and strengthen me, to overcome all my spiritual Enemies, and to use all the good Things of this Life with that Moderation, that they may

not

not hinder me from coming to thy Table. And all for his sake, who is the Captain of my Salvation, even Jesus Christ, my Lord and only Saviour. *Amen.*

O Most gracious God, the Author and Fountain of all Blessings, sow (I beseech thee) the good Seed of thy Word in my Heart, and let the Dew of thy Divine Spirit water it; that while I exercise my self in it Day and Night, I may be like a fruitful Tree planted by the Rivers of Water, and bring forth the Fruits of a holy Life, in every time and season of it. Since thou hast bought me, O Lord, I am not my own; claim me therefore as thy Right, and keep me as thy Charge this Night, that I may be safe under the Wings of thy gracious Protection; and being preserv'd in Soul and Body, I may evermore serve thee with all my Might and Power, thro' Jesus Christ our Lord. *Amen.*

A Prayer to conclude our Devotions, to be used every Day.

ALmighty and merciful God, who hast promised to hear the Prayers, and grant the Petitions that are made unto thee in the Name of thy Son; incline now thine Ears, I beseech thee, to me, who have at this time made my Supplications unto thee; and grant that those things which I have sincerely ask'd with submission to thy Will, and according to it, may be effectually obtain'd, to the relief of my Necessities, and to the setting forth the Glory of thy Name, thro' Jesus Christ our Lord. *Amen.*

The Blessing.

The Peace of God, which passeth all Understanding, and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the Hour of Death. Amen.

Tues-

Tuesday's Meditations, in the Morning.

Upon the Holy Sacrament.

MAny People are so much taken up with the World, and their Secular Affairs, that they are unwilling to take any pains, or spend any time to prepare themselves for this special part of the Service of God; and so rather chuse to abstain from the Holy Sacrament, than be at the trouble of that Preparation which is necessary to the worthy receiving of it. This is a lamentable Case indeed, and is the Effect of Inconsideration; for what else could make Men, for the sake of things that are temporal, to neglect those things that are eternal. Let us therefore consider whose Creatures we are, for what end God has plac'd us here, and what he will require of us when we are departed hence; And the thoughts of

these

these things must needs cause us to reflect upon what we have to do; which is especially to serve God, and walk in those Ways, and be found doing those Duties which God has commanded us. And if in our Earthly Affairs we are ready to forget the things of Heaven, it is much more reasonable that in our Converse with God about the things of Heaven, we should forget all Earthly Matters, especially when we are preparing our selves for this our so solemn a Sacrifice. Let us then, O my Soul, draw near to God; and let the Heavenly Repast that we are preparing to partake of, excite in our Hearts a greater Love to the Lord Jesus than we ever felt before. Let us offer up our selves to him with a strong flame of Devotion, which may alwaies ascend and rise up higher, even till it reaches Heaven. O with what Willingness could my Soul dwell upon this Mount, and be for ever contemplating my Saviour's Love, beholding him thro' Faith communicating himself to me in all his Fulness!

O

O that my Soul could make a ſuitable Return of Love unto my Saviour, and give itſelf wholly up unto my Jeſus! If therefore I find not thoſe Heavenly Tranſports in thy bleſſed Sacrament which my Soul deſires, yet will I wait on thee; and if thou art pleas'd to hide thy Face, for the trial of my Faith, O ſuffer me not to faint, or grow weary, ſeeing I cannot wait too long for that which I ſo earneſtly deſire, and which I am aſſur'd I ſhall at laſt obtain: For the Lord is good; and where is his Goodneſs more *richly* diſplay'd than in this bleſſed Euchariſt! The Saints of old have found thee in breaking of Bread, and have come from thy Table ſatisfied with thy Goodneſs; then *why art thou ſo heavy, O my Soul! why art thou ſo diſquieted within me?* Is it becauſe thou haſt broken the Covenant of thy God? Well, tho' it be ſo, yet think with thy ſelf, whether the Lord, who is very pitiful, and of tender Mercy, will be gracious to his Enemies, as he requires us to be to ours; and

he

he has requir'd us, not only to forgive 'em, but if they be hungry, to give 'em Food; and if they are thirsty, to supply 'em with Drink: And can we fear worse treatment from the God of Mercy? Our Lord Jesus came to seek those that are lost, and raise those that are fallen; and can we think he will cast off the Penitent, and reject the Humble? No, he will teach even Sinners in the Way: Raise thy self therefore, O my Soul, and approach the Throne of Grace in this blessed Sacrament, which is the Heavenly *Viaticum* our blessed Lord has provided for our Spiritual Journey in this our Earthly Pilgrimage to the Celestial *Canaan*.

A Prayer for Tuesday *Morning, preparatory to the Holy Sacrament.*

O Eternal and gracious God, who in thy Love and Pity wert pleased to look down upon us, when we lay weltring in our Sins and Blood, in a hopeless and helpless Condition, and yet even that was the time of thy Love;

Love; for then thou passed'st by us, and said unto us, *Live*; finding out a Remedy for us which Mankind could never ask, which was the making an Atonement for us by the Death of thy own Son. O suffer me not to fall any more into those Sins, and return to that vain Conversation in which I have lived the former part of my Life, and from which our blessed Lord died to redeem me; but let me be so kept by thy preventing Grace, that the evil one may not come near me with his Temptations, but that by the Shield of Faith I may be enabled to resist all his fiery Darts, and may grow in Grace, and add unto my Faith Virtue, and to Virtue Knowledge, reducing my Purposes into Acts, and my Acts into Habits, that I may be Compleat in the whole Will of God. And to this end impart unto thy Servant a Ray of thy Divine Light, that I may thereby behold all my Sins and Transgressions (like the *Egyptians* in the Red Sea) drown'd in my Saviour's Blood, and taken

taken away by his Sufferings: And
give me that abhorrence of them, and
true Repentance for them, that I may
for ever forsake them: And whatever
is wanting in me towards the under-
standing of the *Mystery of Godliness*,
humbly beseech thee to reveal it unto
me, that I may feel such a living sense
of thy incomprehensible Majesty up-
on my Heart, that may bear down all
other Thoughts this Week, and the
rest of my Life. To thee, O Lord,
dedicate my self; suffer me not, I be-
seech thee, to depart from thee, nor
turn my Back upon thy Ways, and
thereby grieve the Holy Spirit, by
which I hope to be seal'd to the Day
of Redemption. Be pleas'd therefore,
O my dearest Lord, to beget in me a
spiritual Appetite, that I may hunger
and thirst after Righteousness, that I
may long for the Bread of Heaven,
and thirst after the Fountain of Salva-
tion; that *as the Hart panteth after
the Brooks of Water, so my Soul may
pant after thee, O Lord*: O kindle such
a

holy Flame in my Soul, that to do thy Will may be more to me than my appointed Food; that I may love thee above all things, and worship thee with the humbleſt Adorations, and moſt fervent and devout Addreſſes, continually feeding upon the raviſhing apprehenſions of thy Divine Sweetneſs, and that eternal Love and Joy with which thy bleſſed Preſence filleth Heaven; to which Beatitude I hope to be brought, thro' thine infinite Mercies in him, in whoſe prevailing Words I am taught when I pray unto thee to ſay,

Our Father which art in Heaven, hallowed be thy Name, &c.

After this, repair to the Prayers of the Church, or obſerve the Directions mention'd *Page* 12.

Tuesday's Meditations, in the Evening.

Shewing the Necessity of a due Preparation before the Holy Sacrament.

PReparation consists in getting the Heart into a right Frame and Order for the receiving of the blessed Sacrament; therefore, as *Solomon* well adviseth, *Take heed to thy Foot when thou comest into the House of God*, Eccles. 5. 1. But if such Heed must be taken when we come into the House, how much greater ought our Care to be when we come to the Table of the Lord! *Sanctifie your selves*, (saith *Samuel*) *and come with me to the Sacrifice.* Without being sanctified, they were not prepar'd to eat of the Sacrifice: And if it was so in the *Mosaical* Sacrifices, which were but a Shadow, it is surely much more so in our feeding on that great Sacrifice, which only takes away

away Sin. Well therefore was it said by *David*, *I will wash my hands in Innocency, so will I compass thine Altar, O Lord.* Too many are as over-weening of their own Preparation for the Lord's Table, as the two Disciples were in another Case, when our Lord ask'd them, *Are you able to drink of the Cup that I shall drink of?* To which they boldly answer'd, *We are able*; though afterwards they were convinc'd of the rashness of their Answer. Just so some poor ignorant Creatures, when they are examin'd whether they are fit to receive Christ in the Sacrament, they are so confident of their own Worthiness, that they are affronted at such a Question's being put to them; altho' it is to be fear'd they never set apart one hour in the examination of their State, or in preparing their Hearts for so solemn a Work; and yet according as we are prepar'd will be our Profit; for Preparation is like sowing of the Seed, which except it be first done, no Harvest will follow: Where nothing

is sown, what can a Man expect to reap? And he that sows sparingly, the Apostle *Paul* tells us, shall reap but such a Crop. 'Tis in Receiving as it is in Praying; he that prepares his Heart to pray, finds God is always ready with an Ear to hear; God gives to such with liberal Hand, and bids them open their Mouths wide, that he may fill them, *Psal.* 18. 10. If *Joseph* bid his Steward fill the Mens Sacks with Corn as much as they could carry, (*Gen.* 44. 1.) how much more will our blessed Jesus be liberal to us in this holy Sacrament? Let us draw near to God, and then we may expect he will draw near to us; as St. *James* tells us in his Epistle, *Chap.* 4. And the nearer we draw to his holy Table, the better will our Entertainment be. A holy Life is a continual Sacrifice; and he that devotes himself to God by holy living, has his Heart always warm and glowing within him: A circumspect Life makes us not only fit to converse with God, but very desirous of it also:

Good

Good Actions proceed from Hearts filled with Grace, and always desirous of an encrease of it; when a good Man lifts up his Heart to God, he draws down God into his Soul; such is the Power of the Soul that frequently converses with God by Acts of Faith and Love: And this Power of Divine Grace upon our Hearts both engages and enables us to a holy Conversation and a godly Life, the Happiness of which is so exceeding great, that it excites us to do all we can to maintain it, and to prevent our being tempted from it.

Consider then how dangerous a thing it is for those who fear God to slight and neglect his Ordinance: How hard did it go with those who (being invited) came not to the Supper? *Matt.* xxv. It is a very dangerous thing to undervalue and slight God's Bounty: There is a Punishment for those that come not when they ought to come, as well as for those that come not as they ought.

Let us do what we can, yet can we not come so worthily as we ought; too much Deadness and Distraction will still cleave to us: But yet for our Encouragement, if the Lord sees we set seriously to prepare our selves, he will pass by many Failings. Thus *Hezekiah* pray'd, *The good Lord pardon every one that prepares his Heart to seek God, the Lord God of his Fathers, tho' he be not cleansed according to the Preparation of the Sanctuary.* And how did his Prayer succeed! *And the Lord healed the People, and they kept the Feast with Gladness.* See here how gracious the Lord is to such whose Hearts are set to prepare for his Ordinances. Then, O my Soul, let us this Week prepare our selves for our coming to the Lord's Supper, by endeavouring to serve him in Holiness and Righteousness all the Days of our Life.

Now repair unto the Publick Service of the Church, if Opportunity serve; if not, see the Directions given *p.* 12.

A

A Prayer for Tuesday *Night, preparatory to the Holy Sacrament.*

O Most gracious Lord and merciful Father, which according to the greatness of thy Mercy blottest out the Transgressions of those that truly repent, and remembrest their Sins no more; look down, I beseech thee, in Mercy upon me thy most unworthy Servant, and pardon all mine Iniquities, for they are very great: I am guilty, O Lord, of the Breach of all thy holy Laws, both in my Thoughts and Words and Actions; I have slighted thy Blessings, and been unthankful for all thy Benefits; I have abused thy Patience, and not fear'd thy Judgments, and have neglected the Means of my Salvation.

But, O thou Father of Mercies, with thee there is Forgiveness, that thou may'st be fear'd; for thou art a God gracious and merciful, willing to hear, and ready to forgive all penitent and humble Sinners, that are truly sorrow-

ful for their Sins: Behold me therefore, O Lord, a poor unworthy Wretch, asham'd and confounded in a Sense of my own Iniquities: O take not thy holy Spirit from me, neither forsake the Work of thine own Hands, but perfect, O Lord, that which concerneth me. And as I hope thou hast begun a good Work in me this Week, be pleas'd, O Lord, to go on with it to the Day of Jesus Christ. Turn away my Heart from Evil, that I may abhor it, and incline me unto that which is good, that I may cleave unto it. I desire not only to be pardon'd, but renew'd, to have my Understanding enlighten'd my Will chang'd, and my Affections rectified, that so all the Actions of my Life may be conform'd to thy Mind and Will, and that I may walk in thy holy Faith and Fear all my Days. In the Name therefore of Jesus Christ, my Blessed Redeemer and Advocate, I humbly desire to prostrate my self before the Throne of thy Mercy, beseeching thee that for his only sake thou wilt have com-

compaſſion upon me, and be gracious to me. I ſubmit my ſelf to thy Goodneſs, beſeeching thee that my Sins may not interpoſe as a Cloud between my Prayers and thy Pity; but pardon and forgive all my Tranſgreſſions, and all my Miſdoings, let them be of what Nature ſoever, whether they be the Iniquities of my Youth, or the Sins of my Old-age; whether Sins of my Body, or Sins of my Soul, ſecret or open, Sins of Infirmity or Preſumption, as Pride, Hatred, Malice, &c. remit them all, good Lord, and grant me, for thy Mercies ſake, a perfect Remiſſion and Abſolution of them. And now, O Lord, ſince I am purpoſed, thro' thy Grace, (on *Sunday* next) to receive the holy Sacrament of the Body and Blood of Jeſus Chriſt, how ſhall I, that am ſo vile a Sinner, preſume to approach thy holy Table? Tho' I am unworthy to be thy Gueſt, yet thou, Lord, art worthy to be obey'd, who haſt bid me come. Waſh me therefore throughly from my Wickedneſs, and cleanſe me

from my Sins; and be graciously pleas'd to direct me in this solemn Approach unto thee, that I may with a reverent and awful Fear of thy Majesty, rightly apprehend and joyfully receive this heavenly Manna, this Bread of Life; and that thro' thy Mercy I may obtain the Vertue, Fruit, and Benefits of the Death and Passion of Jesus Christ, my Lord and only Saviour, and thereby the Remission of all my Sins, and everlasting Salvation, thro' the same Lord Jesus Christ; to whom, &c. *Amen.*

Wednesday's Meditations, in the Morning.

Upon the Holy Sacrament.

GOD having given his only Son into the World for us, how could we think any other, but that he should give us all things else? And therefore this blessed Sacrament is a consigning of

of all Felicity to us: But as it was at our Lord's first coming in the Flesh, so it hath been ever since he came into the World, and the World knew him not; so our Blessed Lord hath remain'd in the World by the Communications of this Sacrament, and yet he is neither rightly known, nor Truly valued. Indeed Christ may say to us as once he did to the Woman in *Samaria*, *Woman, if thou didst know the Gift of God, and who it is that speaks to thee, thou wouldst ask of him.* So, if we were so understanding as to know the Excellency of this Gift of God, it would fill us with Wonder and Adoration, Joy and Thankfulness, for this stupendious Love of our dearest Lord, thus written in the most legible Characters of Mercy and Goodness. That in the holy Sacrament we may taste and see how good the Lord is, and that greater Love there never was, nor never can be shew'd, than what our Blessed Lord has shewn, of which this holy Supper is a mystical Representation, giving us the Bread of

Life,

Life, and yielding at the same time both Health and Pleasure. It is the Property of Love to do good to its beloved Object; then surely that's the greatest Love which gives to us the greatest Blessing: And this was the very End that Christ design'd in this Sacrament, That he who is not present to our bodily Eyes, might yet be always beheld by an Eye of Faith. Love still desires to be belov'd again; and even to desire to be belov'd, is a great Argument there's Love in that Desire. And as God cannot bestow on us a greater Blessing than his Love, so what can be a greater demonstration of it to us, than to desire us to love him with the same vehemence of Affection? For Love hath no Expression beyond this, that it desires the strictest Union with its Object.

Then let us come with Fervency of Desire to the Table of the Lord, for now he calls upon us not only to draw nigh unto him, but to be closely united to him. Well may we say with *Moses*,

What

What Nation is so great, who hath God so nigh unto them, as the Lord our God is to us in all things which we call upon him for? Let us magnifie our God, by expreſſing our Homage and Duty to him, and by acknowledging his ſupream Dominion over us; to Worſhip him, to beg Pardon for our Sins, and to pray for a Supply of all our Wants. Let us go, O my Soul, and declare before Angels and Men, that we are ſincere Chriſtians, and intend to live and die in that holy Faith. And let us be willing to take Shame to our ſelves, that we have not liv'd anſwerable to our holy Religion; and fully reſolve to come to his Table, and there renew our Vows to love him better, and to live ſo too. He hath invited thee, he expects thee, he loves to ſee thee there, and there will he make known his Love unto thee. Raiſe up thy ſelf then, O my Soul, and love that chief Good, in loving whom is all thy Happineſs, and without whom thou'lt be undone for ever. Why

ſhould

should we forsake the Fountain, and follow the Streams? The Fountain and chief Spring of all our Blessedness is still in God; let us come then to the holy Sacrament, and we shall find the Fountain. O let me ask of my Lord Jesus, and he will give me of those Springs of Living Water, that will spring up in us to everlasting Life: *This is Life eternal, to know Thee the only true God, and Jesus Christ, whom thou hast sent*; and therefore *if thou shalt confess with thy Mouth the Lord Jesus, and believe in thy Heart that God raised him from the Dead, thou shalt be saved*, Rom. x. 9. *O give Thanks* therefore *unto the Lord*, and come unto his Table at his Command, *for he is gracious, and his Mercy endureth for ever.*

Repair, after this, to the Prayers of the Church; or in case thou art hinder'd, observe the Directions given *Page* 12.

A

A Prayer for Wednesday *Morning, confessing of our Sins to God before Receiving the holy Sacrament.*

O Almighty God, behold thy poor sinful Creature, who am full of Anguish and Confusion of Face for my Offences against thy Majesty. I am unworthy, O Lord, to lift up my Eyes to Heaven, the Throne of thy Holiness, for my Sins exceed in number the Hairs of my Head, so that my Heart faileth me.

Lord, be merciful to me a Sinner.

I have not framed my Life according to thy Will, but have been vain in my Imaginations, and have contemn'd thy holy Laws and Commandments: I have not loved thee with all my Soul, nor serv'd thee with all my Strength, nor lov'd my Neighbour as my self.

Lord, be merciful to me a Sinner.

I have neglected the Charge thou hast laid upon me, and been idle in doing

doing the Duties relating to the holy Sacrament, and the Exercise of Religion; my Prayers have been without Devotion, and my Soul has been weary of their length.

Lord, be merciful to me a Sinner.

I have sundry ways provoked thy just Wrath against me, by indulging my self in mine Iniquities, and rejecting the Motions of thy good Spirit. Woe unto me, sinful and rebellious Wretch that I am, in having committed these grievous Evils against so kind, so gracious, so good a God as thou art, to the utter Ruine of my Soul, without the Interposition of thy Mercy in Christ Jesus.

Lord, be merciful to me a Sinner.

I am become guilty before thee, O Lord, in not depending upon thee for a Supply of my Wants, and in neglecting my Labour, out of a vain Expectation of being supported in Idleness; and not looking up to thee, O Lord,

Lord, for a Bleſſing, to make my Endeavours ſucceſsful; not having that awful Regard to thy Majeſty which I ought to have, nor acting conformably to thy holy Will.

Lord, be merciful to me a Sinner.

I have not taken that Care to read thy holy Word I ſhould have done; nor have I meditated thereon when I have read it, but I have follow'd the Pomps and ſinful Vanities of this World and the Fashions thereof; and have not call'd myſelf to a daily Account for my Sins.

Lord, be merciful to me a Sinner.

AND now, O Lord, ſuffer me not to add to that heap of Sins which I ſtand guilty of before thee; the Horror of their Remembrance does even confound me, and their *multitude* makes me afraid. Give me Grace therefore, I beſeech thee, to paſs this Week and the reſt of my Life in thy Fear, that I may in no wiſe pollute my Soul. I ac-

knowledge,

knowledge, O Lord, that I am vile, but yet thy precious Blood is sufficient to cleanse me: I have been dead in Trespasses and Sins, but thou, O Lord, art my Resurrection and Life; Thou, O Lord, loveſt to shew Mercy, and delighteſt in them that hope therein: Thou lookedſt kindly on *Peter*, tho' he denied thee thrice, and didſt caſt seven Devils out of *Mary Magdalen*; Thou condemnedſt not the Woman taken in Adultery, and didſt promiſe the converted Thief that he ſhould be with thee in *Paradiſe*. Behold me, O Lord, a poor Sinner, before thee, and let thy Pity be extended towards me; the Multitude of my Sins will render thy Mercy the more conſpicuous. Turn me, O Lord, from the Errors of my Ways, and let thy holy Spirit lead me in the Paths of Righteouſneſs, to great degrees of Repentance, and thro' the pleaſant Paths of a holy Life bring me to a happy Death, and to a bleſſed Eternity, through Jeſus Chriſt my Lord and only Saviour.

O

O God of my Salvation, into thy merciful Hands I commit my self and all that I am, desiring to be wholly and only thine. Accept of me, I beseech thee, in thy beloved Son Jesus Christ, in whom thou art well pleas'd; and for his sake send me not away without a Blessing, even the Blessing of a full and free Pardon, and the Blessing of thy holy Spirit, to lead me to thy holy Table, and make me a worthy Receiver there; and then bless me with thy Favour and thy Love in Jesus Christ. Thus, Lord, say to me, Thou hast blessed me; yea, and I shall be blessed for ever. Amen.

Note, This Prayer may be used on Sacrament Days, before Receiving of the Holy Communion.

Wednes-

Wednesday's Meditations in the Evening.

Upon the Holy Sacrament.

COnsider what an Enemy the Devil is to the Use of this Sacrament; for he well knows of what Avail it is to attain that Blessedness from whence thro' Pride he fell: Besides, he hates it, as it represents our Saviour's Passion, by the vertue whereof he overcame Principalities and Powers, and triumph'd over them openly: And therefore since the holy Sacrament is justly numbred amongst the greatest Blessings bestow'd on us by our blessed Saviour in this Life, we can in nothing more avoid the Tokens of Ingratitude, than by our often communication of the same: *Do this in remembrance of me*; Dearest Jesus! but for Thee, I had been eternally miserable; Then what should I refuse for Thee?

And

And what is it that I would not do for thy sake? And yet who is it that receives the Benefit by our doing it? Is it not ourselves? What is it therefore, O Lord, thou wouldst have me to do? Speak, Lord; for what thou desirest, are Commands to me! There is Authority enough in thy Love to enforce me to do whatsoever thou pleasest: Then speak, Lord, for thy Servant heareth; and what thou command'st that will I do.

Let us humbly beg of him, O my Soul, his powerful Grace, to confirm us in our Resolutions, that so we may always maintain in our Souls this Assurance of his Pardoning Love: And here, O my Soul, let us admire the Freeness of the Love of God, in being so forward to do us good, and to bestow Unasked Blessings on us; to die when we desir'd it not, that we might be redeem'd from Everlasting Death; and then to institute this holy Feast, as a Memorial of it, was what we never once expected. He tells us too where

we

we should always find him, behind what Pillar, and under what Cloud, and with what Veil he is cover'd, and by what Ministry convey'd and present in this holy Sacrament. We must not therefore look for him (at least not hope to find him) in the high Mountains of Pride and Ambition, nor in the hidden Caves and dark Recesses of Wealth and sensual Pleasures, these are so far from being found in the House of his Father, that they are prohibited from coming near his Dwellings.

But if we seek for Jesus, we may find him in the Paths of Love and Good-will, and meet with him in the way of God's Commandments, in the Houses of Prayer, and the Duties of Christianity, in the despised Persons of the Poor, and the solitary Retirements of an afflicted Soul. We shall find him in reading God's Word, in pious Meditations, in penitential Sorrow, in fervent Prayer, and in the hearing of God's Word, and in the Sacraments he

he has instituted: These are the Walks of Jesus; and if we come hither as we ought, we are sure to find our Beloved, even him whom our Souls longeth after.

Yes, he is surely here; and now, O my Soul, address thy self to him; Deny me not, O Lord, the continuance of thine Almighty Grace, nor take thy holy Spirit from me, but let it be my Guide and Comforter for ever; and thou thy self hast told us, that it shall be given to them that ask thee. O do not let me lose what thou hast done already, for want of something that is still to do: Perfect therefore that which concerns me, and *forsake not the Work of thine own Hands; hold me up, and I shall be safe, and I will have respect to thy Statutes continually. Order my Steps in thy Word, and let not any Iniquity have Dominion over me. I entreat thy Favour with my whole Heart: Be merciful unto me, according to thy Word.*

Now

Now repair to the publick Service of the Church, if your Time will let you; if not, observe the Directions in *Page* 12.

A Prayer for Wednesday *Night, for our Preparation to the holy Sacrament.*

O Merciful and Blessed Jesus, who for the Memorial of thy bitter Death and Passion hast ordain'd a Sacrament in thy Church to commemorate thy Sufferings, and to seal to our Souls the Benefits we reap thereby; let me duly celebrate this thy Memorial by a due Preparation, and putting my Soul in order when I come, that thou maist accept both of me and my coming. Let not, O Lord, such a wicked Thought once enter into my Heart, as to prefer Sin and Satan before Christ and his Glory, so as to keep me away from commemorating these great and holy Mysteries, because I am unwilling to part with my Sins, tho' call'd by my Saviour, and so gratifie my

my greatest Enemy, rather than my best, my only Friend. Enable me therefore to lay aside every Weight, and the Sin that doth most easily beset me, even my Bosom Corruptions, that I may be a worthy Partaker of thy Heavenly Benedictions: Let not any Blessing thou hast bestow'd upon me, relating to this present Life, cause me to forget the Dependance I have upon thee for them, or the great Need I stand in of Eternal Mercies; and make me always to think it my highest Honour to serve Thee here, and enjoy Thee for ever hereafter. O let not my Sins, tho' they are many and great, drive me away from thee, as being Unworthy to come into thy Presence; but let a right sense of them draw me to thee, because I stand in need of Mercy. O thou great Physician of Souls, whose precious Blood is the most Sovereign Balsam for all the Wounds that Sin hath made within me! unto Thee do I come for Recovery and Relief; let my Malady, I

beseech thee, move thee to shew me Mercy, and my Wants to grant me a Supply: Thou calleſt not the Righteous, but Sinners to Repentance; and ſay'ſt, *Come unto me, all ye that labour, and are heavy laden, and I will give you Reſt.* O Lord, I reſign up my ſelf wholly to thy Divine Will, with all my Heart, deſiring and fully purpoſing henceforth to live in an unſhaken Stedfaſtneſs, and compleat Conformity to thy holy Commandments. O help me to value no Satisfaction, but that of a good Conſcience; nor no Pleaſure, but that of ſerving Thee; nor no Joy, but in Communion with thy ſelf. And grant that with Sincerity and Zeal, Uprightneſs and Integrity, I may follow after Righteouſneſs, and thoſe things that belong to my Eternal Peace, until at laſt I ſhall be brought into the full Fruition of that Eternal Glory where thou liveſt and reigneſt for ever, World without end. *Amen.*

Thurſ

Thursday's Meditations, in the Morning.

Upon the Holy Sacrament.

A Soliloquy.

O Most Glorious and Blessed Jesus! Thou art altogether lovely, and the only desirable Object of my Soul, whose Love infinitely exceeded that of *Jonathan's* to *David*: He indeed underwent the Frowns of his Father in pleading for his Friend; but Thou, O lovely Jesus! hast abundantly more recommended thy Love unto me, in that thou hast died for me, while I was yet thine Enemy! *Jonathan* ventur'd his Life for one that dearly lov'd him; but Jesus actually died for those that were then in open Rebellion against him: And can such Love as this ever be forgot? O no! it never can! it never shall! And that it might not

Thou, O my lovely Jesus, before thy Death didst institute thy holy Sacrament, and therein bequeath'd to all thy Children a lively Memorial of thy Death and Sufferings, setting them forth not only before the Eyes of their Minds, but even before their Bodily Eyes, that so this wondrous Love of thine might make the deeper Impression, not only on their Memories, but on their Heart. And now, O Lord, what wait I for, but the Renewing of this Love of thine upon my Soul, in the Receiving of this holy Sacrament! For where may I find it but here? O my lovely Lord Jesus! be thou nigh in my Mind, nigh in my Heart, and nigh to help me; for I languish thro' Love at the Thoughts of thy Absence, so that I am even ready to die: But when I think of enjoying thy Presence, that thought revives me again. O let me love thee, O Lord, because thou first lovedst me; for he does not love thee as he ought, who loves any thing besides thee, except it be for thy

sake; for in respect of thine Excellency, Loveliness, and Glory, I despise all things whatsoever that the World can boast of. But, alas! whatsoever I can say, falls short of the exceeding Greatness of thy Love towards me; and indeed, I want Words to express it; so great are the Benefits wherewith thou hast nourish'd me from the beginning, besides the Benefit of thy creating me, when thou madest me out of nothing according to thine own Image, thereby exalting me above all those Creatures which thou hast made, beautifying me also with the Favour of thy Countenance, endowing me with *Reason* and *Understanding*, and thereby separating me not only from Vegetables and insensible Creatures, but also from the Beasts, to whom thou hast given divers Powers and Instincts, making me but a little lower than the Angels. And after all this, thou invitest me to thy holy Table: O let me meet with thy Presence there, that when I have tasted, I may say as *Peter*, *Master*,

Master, it is good for us to be here; if thou wilt, let us make here three Tabernacles; let us abide here still, and enjoy Communion with thee, for all our Wants are now supplied. It sufficeth me, Lord, that I behold thy Face, and I am satisfied with so unspeakable a Sweetness: O blessed should I be, might I be taken into a nearer Union and Communion with thee, that I might see thee as thou art! for *in thy Presence there is Fulness of Joy, and at thy right hand there are Pleasures for evermore.* I know, O Lord, that I am unworthy to enter under thy Roof; yet for thy Name's sake accept of thy Servant, which puts his Trust in thee: But how shall I enter into thy Sanctuary, unless thou open to me, and guide me in? O let the Breathings of my Soul *be after God, even the Living God! that I may watch for thee, more than they that watch for the Morning*; and that my Soul may follow hard after thee continually. *O that the Words of thy Mouth may be sweeter to me than*

the

the Honey or the Honey-Comb: that I may delight my self in thy Commandments, which I have loved.

Note, *This may be used also on the Day you receive the Sacrament.*

Repair next to the Prayers of the Church; or, if you are hinder'd, observe the Directions *Page* 12.

A Prayer on Thursday *Morning, for the Preparation to the Sacrament.*

O Most gracious God, and merciful Father, which by the immortal Seed of thy Word hast begotten us to be Children unto thee, and with the same sincere Milk of thy Word dost nourish us as new-born Babes, and with the Divine Mysteries of thy holy Sacrament confirm'st and strengthen'st us in thy Faith and Fear; and being so adopted into thy Family, dost feed and nourish us unto Eternal Life. But how shall I praise thee sufficiently, O Lord,

who hast by so powerful an Arm deliver'd me from going down into the Pit of *Eternal Destruction*? For I have been perverse and rebellious before thee, proud and covetous, and hating to be reprov'd, and soon weary of the Ways of Holiness: I can give no account of my Time, so vainly and foolishly have I spent it: I have shut my Eyes against the Light, that I might without Fear sin against so good a God as thou art, and follow the Lusts of my own deceitful Heart. Thou knoweſt, O Lord, from the beginning what Sins I have been guilty of, and which I now confess unto thee; but I confess them, O Lord, that I might shew forth thy Justice, and magnifie thy Mercy, who hast spared me so long, notwithstanding my manifold Transgressions. Thou hast, in thy Wisdom, concluded all under Sin, that thou might'st have Mercy upon all. Behold me, O Lord, tho' lying in my Sin and Misery, in my Blood and Shame, in the Shadow of Death, and in the Gates of Hell.

But

But yet, O Lord, even when thou ſeeſt me in ſuch a loathſom, ſuch a helpleſs Condition, thy Heart pities, and thy Hands help; Thou haſt provided a Remedy for me, by which I may be *waſh'd* from mine Iniquities, and *cleanſed* from my ſins; for thou, Lord, art pitiful, and of tender Mercies. O let the Cry of thy Son's Blood ſpeak better things than the Blood of *Abel*: Help me to love thee ſincerely, ſerve thee uprightly, and enjoy thee eternally, for Jeſus Chriſt his ſake. *Amen.*

Thurſday's Meditations in the Evening.

Upon the Holy Sacrament.

NOw *before the Feaſt of the Paſſover, when Jeſus knew that his Hour was come, that he ſhould depart out of this World unto the Father, having loved his own which were in the World, he loved them unto the end.* O how great was

the Humility, Love and Diligence of our Lord, doing all this Work by himself alone, without any other Help, as a yet greater Token of his Love, putting off his Garment, and girding himself, he put Water into a Basin, and carried it to the place where his Disciples sate, prostrated himself, and wash'd their dirty Feet, and afterward with great Humility and Kindness wiped them with the Towel wherewith he was girded; being pleased thus to take upon himself the Form of a Servant, tho' he was Lord of all; leaving this as a Pattern behind him, to teach me to be humble and charitable in mine own Person; and to rejoyce more to do such Works my self, than to see, or to command them to be done by others; being ready to perform the meanest Office to the Saints, both without the least Regret, as well as without boasting.

Let us now next consider that which passed between our blessed Lord and St. *Peter*, when our Lord came to wash his

his Feet: It was no Wonder that S. *Peter* should be aſtoniſh'd at his Maſter's great Condeſcention and Humility; and this it was that made him ſay, *Lord, doſt thou waſh my Feet!* Which Words do intimate the mighty Senſe he had of the Excellency of our Lord Jeſus, of his (St. *Peter's*) own Baſeneſs, and of the Meanneſs of that Work which our Lord was about. Thus the bleſſed Jeſus lays every thing aſide, that he may ſerve his Servants, with thoſe very Hands that gave Sight to the Blind, Health to the Sick, and Life to the Dead: Alas, Lord! as if St. *Peter* had ſaid, I ought to ſerve thee, and to waſh thy Feet, (yea, I eſteem my ſelf too unworthy to do that) and doſt thou waſh my Feet! This ſhould teach me to think very highly of our Lord Jeſus Chriſt, and very diminutively of my ſelf, and to learn to admire, adore, and imitate my bleſſed Saviour.

O bleſſed Jeſus! methinks I ſee thee coming to the Garden of *Olives*, where thou

thou began'ſt to fear, and to be heavy; whereupon thou ſaid'ſt to thy Diſciples, *My Soul is ſorrowful even unto Death*; and afterwards thou withdrew'ſt from them about a Stone's caſt, and prayed'ſt, ſaying, *O my Father*, &c. But who can deſcribe the Dolour of thine Agony, when thy Sweat was, as it were, great Drops of Blood falling down to the Ground! O whence is this, that in ſo cold a night, when others are crowding to the fire, my Lord is ſweating in the open Air! and ſuch a Sweat it was, as never any ſweat beſide him; for great Drops of Blood fell trickling from his bleſſed Body to the Ground; a bloody Sweat indeed! Ah, we may quickly know the direful Cauſe that put our bleſſed Lord into this dolorous Agony and bloody Sweat! it was no other than the ſenſe he had of that Divine Wrath which Vindictive Juſtice was then inflicting on him for our Sins, which none but he, who was God as well as Man, could bear up under. And,

O

O what Love was here expreſt by our dear Lord, in ſuffering ſuch a weight of Wrath for us! 'Twas in a Garden *Adam* ſinn'd; and in a Garden JESUS ſweated for Sin, even great drops of Blood! for without Blood there can be no Remiſſion. But did my bleſſed Lord thus ſweat and bleed for me, to waſh away the Sins I have committed; and ſhall not I weep Tears of Blood, if it be poſſible, for my own Sins, that made my Lord thus ſuffer? O how ungrateful will it be in me, ſhould I take Pleaſure in that which brought to my Lord ſo much Pain!

Since therefore Chriſt our Lord has loved us at ſuch a wondrous rate, let us dwell in Love too, and there we ſhall be happy: For ſee, O my Soul, how thy Lord would engage thee by theſe Bonds of Love, to love the Lord thy God with all thy Heart: And is there any thing that's more thy Duty, or more conducive to thy Happineſs? Let us go then and wait upon him, and tell him we love him, and fain would

would love him more: Then be not discourag'd O my Soul, how unworthy soever thou art, or thou hast been; for since he has said, That *if the Wicked forsake his Ways, and the Unrighteous Man his Thoughts, and turn unto the Lord, he will have Mercy upon him*; why shouldst thou fear? Let us give him Thanks for all the Good he hath done for us, and for all the Desires that he hath put into us, of coming to his Table; and earnestly pray to him, that he will continue all Grace to us here, and at last bring us to a happy Eternity.

Now repair to the Publick Service of the Church; or if opportunity be wanting, observe the Directions *Page* 12.

A Prayer for Thursday *Night; a Soliloquy, preparatory to the Receiving of the Holy Sacrament.*

O My God! what shall I render unto thee, for the inexpressible Mer-

Mercy which thou haſt ſo abundantly ſhower'd down upon me? O grant me that Humility with which thou wert cloathed in thy State of Humiliation here in this World, O bleſſed Jeſus! to the end I may find Grace before thee; for the Prayer of the Humble hath always come up with acceptance on thine Altar: Give me Strength to do what thou commandeſt, and then command me, O Lord, what thou wilt. Teach me, O thou Saviour of Sinners, that I am altogether polluted and unclean, defiled with innumerable Sins, from which I cannot cleanſe my ſelf, for the Defilement proceeds from my ſelf; but my Cleanſing muſt be by being waſh'd in that Fountain which thou haſt ſet open for Sin and Uncleanneſs: O waſh me therein, I beſeech thee, that I may be made clean; and that, being thorowly cleanſed from all mine Iniquities, I may come prepared to thy holy Table. And ſeeing Thou, O Lord, didſt ſo much deſire to eat the laſt Supper with thy Diſciples, I alſo de-

desire to eat the same with Thee. Come in then, O thou King of Glory, who standest knocking at the Door of my Heart, that thy Voice may be heard, and the Gate of my Soul may be open'd, that entring in, thou maist sup with me, and I with thee. Come, O Lord, and make no long tarrying, for I have set the Gate open to thee; for with an exceeding desire have I desir'd thy coming, that I may be a worthy Partaker of this thy Supper. My Soul even fainteth for the longing it has for thee, O blessed Jesus! O when shall I behold thy Face? When shall I be satisfied with the Presence of thy Glory, (for which I do so earnestly hunger and thirst) *that where thou art, there I may be also*, and behold thy Face in that ineffable Glory which will always satiate, but will never satisfie the Beholders, where Love, Peace, and Joy are as encreasing as they are Eternal? *Amen.*

Friday's

Friday's Meditations in the Morning.

Upon the Passion of our Blessed Saviour.

IF any will take a View of suffering Innocence, let 'em here behold the blessed Jesus, that Lamb of God, ready to be offer'd in Sacrifice, without Blemish and without Spot; who suffered for Sin, but yet was no Sinner; for he did all things well: And as never Man spake like him, so never Man liv'd like him: He only was holy, and harmless, and separate from Sinners; the living and spiritual Storehouse of all the Treasures of Divine Wisdom and Grace: For *the Law indeed was given by* Moses, *but Grace and Truth came by Jesus Christ.* His whole Life was but one continued Act of Goodness; he healed all such as were oppressed with the Devil, gave Sight to the Blind, cleansed the Lepers, cured the Sick, raised the Dead

to

to Life, and has opened the Gates of Heaven unto all Believers: O who can look upon such immense Goodness without being struck blind, by the too dazling lustre of it! Who can enumerate all the glorious Titles of this Spotless Lamb of God! He is my Creator, my Father, my Master, my Physician, my Redeemer, my Benefactor, the Spouse of my Soul, and my All in All; and to sum up all in this one Word, He is my God! my *Emmanuel*! And O how great then is his Condescention, to make his very Body to be Food for my Faith, and the very Bread of Life, which whosoever eats, can never die; and his very Blood to be a Well of living Water to my Soul, springing up to Everlasting Life.

The Soliloquy.

O Most gracious Redeemer! how great is thy Love to poor Sinners! that thou thus overcomest all Obstacles that stand in the way of our Re-

Redemption! O that I could find out and comprehend the Length, and the Breadth, the Heighth, and the Depth of the Love of Jesus! O that this Love of his might kindle such a fire of Love to Thee in my Heart, as might break forth into a vehement Flame, and burn up and consume all my Lusts and Corruptions, that I might even love as I am lov'd! For a Sense of his Love is of that mighty Efficacy, that it is sufficient to mollifie a Heart more cold and frozen than Ice it self, and more hard and obdurate than any Marble.

BE exhorted therefore, O my Soul, to approach the Table of the Lord with a sincere Affection, and earnest Desire of Heart, that being raised by Faith, and enlarged by Prayer, thou maist consider that thy Sins have been the procuring Cause of thy Saviour's Sufferings. The Jews cried out, out of their Inveteracy to our Saviour, *Crucifie him, Crucifie him*; for

for such was their Malice, that (had it been possible) they would have had him twice crucified: But alas! their Desire is too unhapily fulfill'd; for thy crucified him once with their Hands, and we (Wretches as we are) crucifie him again by our Sins: O let us then come to him, but not without Floods of Tears; for what can we do less, seeing he came to us in Streams of Blood? O who can meditate on the wounded Body of our Lord, and not have his Soul wounded at the same time? Or view his pierced Side, without a *Heart* pierc'd for *those Sins* which caus'd it? No wonder then our blessed Lord bespeaks us, as well as the Daughters of *Jerusalem*, to weep not for him, but for our selves; not for his Sufferings, in a fruitless Compassion, but for our selves and our Sins, in a hearty Contrition. O let our Hearts be lifted up by Faith, that (whatever our Affliction and Pain be) we may find sufficient vertue in the Blood of Christ to heal it; which is the End of

this

this Sacramental Administration; that in Christ's Blood we may find a Salve for every Sore, and receive an healing Vertue for all the Wounds that Sin has made; having the Remission of our Sins, and *Peace* of *Conscience* confirm'd unto our Souls by this holy Sacrament, as the Seal of Grace here, and the Pledge of Glory hereafter.

Now repair to the Publick Service, as before directed *p.* 12.

A Confession of Sins, out of the Holy Bible, for Friday *Morning.*

I Confess, O Lord,

That I was shapen in Iniquity, and in Sin did my Mother conceive me, *Psal.* 51. 5.

That my Heart is rebellious, like a deceitful Bow, *Hos.* 7. 16.

That I am of polluted Lips, *Isai.* 6. 5.

That my Tongue talketh nothing but Vanity, *Psal.* 116. 11.

That

That my Eyes are evil, and prone to Lust, *Mark* 7. 22.

That my Hands are slow to Good, *Heb.* 12. 12.

That my Feet are swift to Evil, *Rom.* 3. 15.

That my Mouth is full of Cursing and Bitterness, *Rom.* 3. 14.

That my Throat is an open Sepulchre, and with my Tongue have I used Deceit, *Rom.* 3. 13.

That Destruction and Misery are in my Ways, and the Way of Peace have I not known, *Rom.* 3. 16, 17.

That there is no Fear of God before my Eyes, *Rom.* 3. 18.

Against thee have I sinned, O Lord, and done Evil in thy sight.

My Sins, O Lord, are many in number, large, and of a long Continuance.

Like a Burden of Lead are they heavy, and in number more than the Hairs of my Head, and I gain nothing thereby.

My Days are consumed in Vanity, and

and my Years in the Bitterness of my Soul.

And now there is no Health in my Flesh, because of thy Displeasure; neither is there any Rest in my Bones, by reason of my Sin.

And what shall I now say, or where-in shall I open my Mouth? What shall I answer, seeing I have done these things?

Out of the Deep have I called unto thee, O Lord: Lord, hear my Voice.

If thou, Lord, shouldst be extream, to mark what is done amiss, O Lord, who may abide it?

Enter not into Judgment with thy Servant, O Lord; for in thy sight shall no Man living be justified.

Behold, O Lord, though I have sinned, yet I humble my self under thy mighty Hand: I am thine, O save me.

Spare the Humble and Contrite, for behold, I judge my self.

O taste and see how gracious the Lord is: Blessed is the Man that trusteth in him.

For

For thy Loving-kindness, O Lord, is better than Life.

Come unto me, all ye that labour and are heavy laden, and I will give you Rest.

I come not to condemn the World, but to save it.

Wherefore in the multitude of my Thoughts within me, thy Comforts, O Lord, delight my Soul.

Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of Need.

My *Flesh* and my *Heart* faileth, but God is the strength of my Heart, and my Portion for ever. *Amen.*

A Prayer on Friday *Morning of Confession of Sins to God, before the holy Sacrament.*

O Most gracious and blessed Lord, thou art he who searchest the Heart, and tryest the Reins, and shew'st *to* all *Men* what their Thoughts are:

are: Look down, I beseech thee, O Lord upon a poor polluted *Sinner*, who at this time presents himself before thee. I confess, O Lord, I am filthy and unclean, loathsome even in mine own Eyes, by reason of my Corruptions; and then how much more abominable must I be in thy sight! I have sinned against thee from my Youth up, and have gone astray from the *Womb*, speaking Lies, and all my Ways have been perverse before thee; so that I here prostrate myself at the Throne of thy Grace, for at the Bar of thy Justice I dare not appear; for if thou, Lord, shouldst enter into Judgment with me, I could not answer thee one of a thousand: For seeing thy Law condemns me, and my own Conscience witnesses against me, who shall plead for me? Yet blessed be thy holy Name, O Lord, thou hast not left me altogether without Hope in this matter: Wilt not thou, O blessed Jesus, be my Advocate, and put in a Plea for me?

Here name your particular Sins.

For thou art able to save unto the uttermost all that come to God by thee; say therefore, O blessed Jesus, that *thou hast paid my Debt*, and hast purchased my liberty, and ransom'd me from the Power of Sin, and Death, and Hell, at the Price of thy own most precious Blood; and this Plea will be sufficient in the Court of Heaven, and Justice itself will have nothing to object against me. And now, Lord, as an Effect and Fruit of this great Redemption, do thou give me a new Heart, and implant therein all the Graces of thy holy Spirit, that I may be meek, humble, gentle, patient, charitable, *not rendring Evil for Evil, but overcoming Evil with Good, following after Peace with all Men, and Holiness, without which none shall see the Lord*; for if these things be in me, and abound, an Entrance shall be ministred unto me abundantly into the everlasting Kingdom of my Lord and Saviour Jesus Christ: To whom, with the Father and the Holy Ghost, be all Honour

and

and Glory, and Power, both now and for ever. *Amen.*

A Prayer out of the Psalms.

O Almighty and Everlasting God, the King of Eternal Glory, who hast pronounced him a blessed Man that walketh not in the Counsel of the Ungodly, nor standeth in the way of Sinners, but doth meditate in thy Law day and night: Instruct me, O Lord, a poor ignorant Sinner, to serve thee in sincerity of Heart, tho' with Fear and Trembling; incline thou to the Voice of my Cry, O Lord, have Mercy upon me, and hear my Prayer; hide me under the Shadow of thy Wings, and keep me as the Apple of thine Eye; for thou, O Lord, art the Rock of my Refuge: Cleanse me from my secret Faults, and suffer not presumptuous Sins to have dominion over me: O remember not against me the Sins of my Youth, but send me Help from thy Sanctuary, and give me the Desire of my Heart; help me so to trust in thee,

that I may never be confounded, but forgive the Punishment of my Sin: Let thy Mercy, O Lord, be upon me, according as I hope in thee: Deliver me out of all my Troubles, and say unto my Soul, That thou art my Salvation, that I may go into the House of the Lord; for thou art the God of my Strength, let not my Footsteps slide. Direct my Goings in thy Paths, that I may love Righteousness, and hate Iniquity: Turn away mine Eyes from beholding Vanity, and quicken thou me in thy way. Remember the Word unto thy Servant, upon which thou hast caused me to hope; look thou upon me, O Lord, and be merciful unto me, as thou usest to do unto those that love thy Name. Accept, I beseech thee, the Free-will Offerings of my Mouth, O Lord, and teach me thy Judgments. *Amen.*

A Prayer.

O Blessed Jesus! who art the Lord of Glory, the Captain of my Salvation,

vation, and the Prince of the Kings of the Earth, who haſt triumph'd over Satan, and all the Principalities and Powers of Darkneſs; O give Victory, I beſeech thee, to my languiſhing Soul, that in her ſpiritual Conflict ſhe may be a Conqueror: Guide me with thy Counſel, uphold me with thy Grace, and let thy Comforts refreſh my Soul: Preſerve me in thy Love, and crown me with Eternal Happineſs. Grant, O bleſſed Jeſus, I beſeech thee, that while I am in this World, I may not be of this World, but may have my Converſation in *Heaven*, and may have my Hope and my Treaſure there, and my Expectation from thence; that when Chriſt, who is my Life, ſhall appear, I alſo may appear with him in Glory. *Amen.*

Our Father, &c.

Friday's Meditations in the Evening.

Upon the Passion of Jesus Christ.

WHat higher subject can there be for Meditation, than the Passion of our blessed Lord and Saviour? the Consideration whereof should encourage us to set about it; and with the highest Wonder at his Love to Sinners, and the greatest detestation of our selves for our Sins, which were the procuring Cause of his so bitter Sufferings, meditate on what is represented to us; and not only so, but also to be found in the Practice of that which is set forth in them for our Imitation and Example; for so St. *Peter* exhorteth us, saying, *Christ suffer'd for us, leaving to us an Example, that we should follow his Footsteps; who when he was reviled, reviled not again; when he suffered, he threaten'd not, but committed him-*

himself to him that judgeth righteously; who his own self bare our Sins in his own Body on the Tree. But, O who can tell the import of these Words, or what it is to bear our Sins? To bear our Sins is, to stand between us and Divine Justice; to bear that Wrath of God due to us for the Breach of his most holy Law, that would have sunk all Mankind down to the dark Regions of Eternal Misery for ever. The Wrath of God is such a dreadful thing, that we all want just Apprehensions of; it is indeed Justice taking Vengeance of a guilty Sinner, to the utmost degree of Fury. So great then were the Sufferings of our Lord, that nothing but the Omnipotent Power of his Godhead, that had taken his blessed Body into an indissoluble union with itself, could have supported him under it: What else but this *dreadful stroke* could have made him sweat great drops of Blood! Yea, what else but a sense of this Divine Wrath due to us for our Sins, which our *dearest Lord* had undertaken

to satisfie for, could have made him cry out, upon a Sense of the Divine Power's withdrawing from him, (for God could not suffer) *My God, my God, why hast thou forsaken me?* And, O what a bitter and dismal Cry was this! Now to explain matters a little as we go: We must understand that the Humane Nature being (as I have said before) taken into an indissolvable Union with the Divine Nature, could never be forsaken by it; for, could that have been, the humane Nature must have perish'd, and Christ could never have rose from the Dead. Understand we therefore, that it was only the Comforting and Consolating Power of the Divine Nature that had withdrawn it self, whilst he was supported, sustain'd and upheld under his Sufferings, by the Omnipotent Power thereof. Thus tho' it pleas'd the Lord to bruise him, and to put him to Grief, while he made his Soul an Offering for Sin, yet he travell'd in the Greatness of his Strength, and his own Arm brought Salvation.

Let

Let us therefore consider the great and profound Humility of this high and only-begotten Son of God, who suffer'd a Murderer to be prefer'd before him, and was willing to be less esteem'd than *Barabbas*; and not only so, but to die a curſed Death, and to be crucified upon a Croſs betwixt two Thieves, as tho' the Captain of our Salvation had been a Captain and a Ringleader of Thieves and Malefactors.

Consider also his inimitable Patience, in the midst of so many vile Reproaches, Injuries and Torments; and his exceeding great Magnanimity, in offering himself so willingly into the hands of his Enemies, suffering from them the greatest Pains and Conflicts that ever were or could be suffer'd in the World.

Consider next the flaming Love and Charity which he had for poor Sinners, which was the Original spring that mov'd him to all he did, and all he suffer'd. How illustriously does the

great Apostle of the *Gentiles* magnifie our Lord's Love upon this occasion? *Herein*, saith he, *Christ commendeth his Love to us, in that while we were yet Sinners, he died for us.*

Consider also the exceeding Riches of his Mercy, which has so far extended it self, as to move him to bear our Miseries, and to pay our Debts, and that even to the uttermost Farthing, as if they had been of his own contracting.

Consider likewise the compleat Obedience that he gave to his Father's Will, to do which was more to him than his necessary Food; for he obey'd him to Death, even to the Death of the Cross, where he finish'd that Oblation which he offer'd up to God for us, and which we commemorate in the Holy Sacrament; which at his giving up the Ghost, he declared was finish'd or fulfill'd: And with respect to our Obedience to the Will of God, the same Mind ought to be in us as was in Christ Jesus. And therefore,

O

O my dear Lord Jesus, receive my Spirit: O thou Life of my Life, and Soul of my Soul, and Joy of my Heart! draw me to thy self by the Cords of thy Love; Enlighten mine Eyes with thy Light; and that my Heart may rejoice in thy Goodness, and my Lips suck sweetness at the Breasts of thy Consolations, O thou eternal Word of Light and Life, refresh me with thy consolating Presence, that I may love thee, and delight in thee for ever.

Now repair to the Publick Service, as Opportunity offers; or else observe the Directions *Page* 12.

Ejaculations upon the Life and Passion of our blessed Saviour, for Friday *Evening.*

When thou art on thy Knees, say,

O Blessed Lord Jesus! who hast for my sake vouchsafed to come down from the Bosom of thy Divine Eternal

Eternal Father, into this Valley of Misery, and to become Incarnate in the Womb of the blessed Virgin *Mary*, by the Power of the Holy Ghost; Glory, Praise, and Honour be to thee for ever.

Chuse, I beseech thee, O Lord, my Heart for thy Abode; adorn and replenish it with the Gifts of thy holy Spirit, and take the entire Possession thereof.

O that I might so cleave unto thee, as ne'er to be separated, nor turn away my Mind from thee. I adore thee, O Lord, my Redeemer, that thou wert pleas'd to submit to all the sinless Miseries of Humane Life, as that of being born in a Stable, lodg'd in a Manger, and swadled in poor Swadling-Cloaths.

Grant, O Lord, that I may be a partaker of the same Humility, and be made truly poor in Spirit.

Blessed be thy Name, O merciful Jesus, that thou wouldst be willing, like other Children, to be circumcised the eighth Day; and whilst an Infant,

to

to shed thy precious Blood for us.

I bless thee, O Lord, that thou would'st be called Jesus, that thy very Name might put me in mind of thy being my Saviour.

O grant, I beseech thee, that I may be circumcised in Heart, that I may serve thee in Righteousness and Holiness all the Days of my Life.

O thou Star of *Jacob*, whom the Wise-men found by the Direction of a Star, and having found, fell down and worship'd thee, offering Gifts unto thee; O help me also to worship thee, and offer unto thee the Sacrifices of a broken Heart, and of a contrite Spirit.

And as the Wise-men offer'd Gold, and Frankincense and Myrrh, so grant that I may offer the Gold of ever-shining Love, the Frankincense of fervent Prayer, and the bitter Myrrh of Repentance and Mortification.

Help me further, O holy Jesus, to meditate on thy great Condescention, in being born under the *Law*, and (according to it) carried to the Temple

by

by thy Virgin Mother, and redeem'd with an Offering ordain'd for such as were poor.

Where good old *Simeon*, who waited for the Consolation of *Israel*, and *Anna* the Prophetess, greatly rejoic'd at thy Presence, and spake of the Dignity of thy Person, and of the Glory of thy Salvation, to all that look'd for Redemption in *Jerusalem*.

O let this Condescending Goodness of thine be the Death of all Pride in my Soul for ever. *Amen.*

Some further Ejaculations on the Life and Passion of our blessed Saviour.

O How is my Soul fill'd with Admiration and Praise, to see the Rays of thy Divinity shine forth so early, to the confounding of the *Jewish* Doctors, in thy hearing them, and propounding Questions to them, while they were not able to answer.

O come, *Lord Jesus*, teach me thy Way, that I may know it; and communicate

municate thy self in such a manner to me, that I may both know the Truth, and be made free thereby, and enabled to walk therein.

O blessed Jesus! who art Righteousness it self, how willing wert thou to fulfill all Righteousness for us! and therefore would'st be baptiz'd in the River of *Jordan* by *John the Baptist*, thy Servant and Forerunner.

For this end also thou wast pleas'd to abide among the wild Beasts of the Desarts forty Days and forty Nights, persevering in Prayers, tempted by Satan, and fasting all that time.

By which overcoming Satan, thou wast attended with the Ministry and Service of thy holy Angels.

O that I may receive Grace from thee, O Lord, constantly to persevere in Prayer, that so whatever Temptations I meet withal, may be so far from defiling me, that they may tend to the purging of me from my filthiness, and uniting me more closely unto thee, and make me willing to suffer patiently,

and

and embrace Afflictions cheerfully.

Forgive, O Lord, all my Offences against thee, and enable me readily and cheerfully to forgive all that have offended me.

O how humble and meek wert thou blessed Jesus, when thou vouchsafedst to ride upon so contemptible a Creature as the Foal of an Ass; and amidst all the *Hosanna's*, wherewith thou wert surrounded, to weep over the approaching Destruction of that ungrateful City!

O come and take such an entire Possession of my Soul, that I may never let any thing stand in competition with thee.

How great also was thy Condescention, in rising from Supper when the Paschal Lamb was eaten, and taking a Towel, and girding thy self therewith, and then pouring Water into a Basin, and washing therewith the Feet of thy Disciples, and wiping 'em with the Towel afterwards!

O

O wonderous and unexampl'd *Humility*, to see the Lord thus washing his Disciples Feet, and the Son of God thus literally taking upon him the form of a Servant! If our blessed Lord gave us such an Example of Humility, with what humbleness of Mind ought we to carry it to our Brethren!

With what wondrous Love, O blessed Jesus, hast thou instituted the Sacrament of thy Body and Blood, at once feeding both our *Bodies* and *Souls*! by which, like *Naphthali*, we are satisfied with thy Favour, and full with the Blessing of the Lord.

O help me to come to thy Table with a chast Affection, and with an ardent hungring and thirsting after the Bread of Life.

O blessed Jesus! how am I griev'd for thy Grief, and sad for thy Sorrows immediately before the Passion began, upon thine entring into the Garden, after thou hadst past the Brook *Cedron*!

And yet in the midst of all thy Fears and Sorrows, how great was thy Submission

mission to thy Father's Will, saying to him, *Father, thy Will be done!*

Grant, O Lord, that in all my Fears and under all my Afflictions, I may resign my self up into thy Hands, and find support and assistance from thee.

O dearest Lord! thou lovingly didst kiss the Traytor *Judas*, altho' he came to thee deceitfully, as thou didst well know.

Should not I then learn thereby to love mine Enemies, and to do good to them that hate me, and pardon them from my Heart, however they offend me?

Thou, O sweet Jesus, didst also permit thine Enemies, when arm'd with Rage and Fury, to lay their sacrilegious Hands upon thee; and when they had bound thee in a cruel manner, and wickedly revil'd thee, thou revilledst not again, but committedst thy Cause to him that judgeth righteously. Yea, thou healedst the Ear of *Malchus*, one of thy furious Persecuters, which *Peter* had cut off, thereby overcoming Evil with

with Good, and causing the Riches of thy Grace to shine forth upon us.

Grant, I beseech thee, O Lord, that the Desire of rendering Evil for Evil may have no place nor room in my Heart; but help me to walk so as thou, O my Lord, hast set me an Example. *Amen.*

Ejaculations upon the Life and Passion of our blessed Saviour, further continued.

O How can I chuse but *admire* thy Love, O Lord Jesus, who sufferedst thy self to be bound, that I might be set at Liberty! For thou wast led bound, as a Malefactor and a Thief, by a Troop of Soldiers, and carried before *Annas* and *Caiphas*: And though one Word of thy Mouth would have laid 'em all flat on the Ground, yet thou sufferedst them so to do. O what unspeakable Goodness and Patience was here!

O that in this also I might be conformable to my Lord and Master.

And

And now, to add to thy Sufferings, O Lord, St. *Peter*, one of thy Disciples, denied thee thrice; and yet thou graciously lookedst upon him, and didst bring him to Repentance.

O let it please thee, blessed Lord, to look upon me with the Eye of thy Favour, that I may find Mercy before thee, and with the Tears of Repentance may weep for my Sins, and turn away from them for evermore.

But further, O my dearest Jesus, thou wast by wicked *Jews* pronounc'd guilty of Death, and condemn'd without Cause by *Pilate*, at their Request, that thereby thou might'st deliver us from that just Condemnation which, for the Breach of thy holy Law, we lay under.

Grant therefore that I may imitate thy patient suffering under an unjust Sentence; and not resist, but submit to those Powers which thou hast placed over me, and may love and honour all Men.

O

O my dearest Jesus! being stripp'd naked in the Palace, and there bound to a Pillar, thou didst suffer thy naked, tender, and sinless Flesh to be rent and torn with cruel Scourges and Whippings, that *with thy Stripes our Wounds might be heal'd.*

Grant therefore that I may be willing to suffer the Chastisement of thy Paternal Correction.

Nor ended their Malice, nor thy Sufferings here; for they cloath'd thee who art the everlasting *King of Glory*, with a purple Garment, the more to affront thee, and fasten'd a Crown of Thorns upon thy blessed Head; yea, they put in thy Hands a Reed instead of a Sceptre, and then in a scornful manner kneel'd down, and saluted thee with a *Hail King of the Jews.*

O thou glorious King of Saints, I beseech thee, plant in my Heart an awful Fear of thy Majesty, and let not the Memory of thy bloody Passion slip out of my Mind.

O thou immaculate Lamb of God, how like a harmleſs Sheep wert thou led to the Slaughter! declared innocent by the *Roman* Judge, and yet cried out againſt by thine own People; and being led out between two Thieves, didſt carry thy Croſs upon thy torn and bloody Shoulders with unſpeakable Pain, till being ready to languiſh under the burthen of it, they cauſed one *Simon* a *Cyrenean* to bear it for thee.

O bleſſed Jeſus, what wondrous Love of thine was here! Thou fainteſt, that I might not faint; and didſt bear the Croſs, that I might wear the Crown.

Being weary and bruiſed with the weight of thy Croſs, thou didſt at length arrive at *Golgotha*, the place of a Skull, the common place of Execution.

Thou giveſt us, O Lord, the beſt Wine at laſt, but the Wine they gave unto thee was mingled with Gall, and was indeed a bitter Potion.

And

And being stript of thy Garments, wast stretch'd out by rude and barbarous Hands, naked, upon the Wood of the Crofs, and cruelly fasten'd with Nails unto the same, whereby they pierced thy Hands and Feet.

And on the Crofs thou didst hang, with thy Hands and Feet thus pierced and expos'd to Shame and Torment, shedding thy precious Blood (one drop whereof was able to redeem a World) in great abundance, draining through every Vein in thy whole Body.

But here behold new Miracles of wondrous Grace and Love; for thou, O most merciful Jesus, wast so gracious to thy Persecuters, even to those that crucified thee, that thus thou pray'dst for them, *Father, forgive them, for they know not what they do.*

O give me Grace, I beseech thee, to be like minded to thee in these *amiable* Graces of Meekness and Patience, and Love to mine Enemies.

Again; Thou, O Lord Jesus, didst willingly embrace Death; for thy Life

was

was not so properly taken from thee, as thou layedst it down; and recommending thy self to thy Heavenly Father, bowedst down thy sacred Head, and gavest up the Ghost.

And thus thou hast prov'd thy self the good *Shepherd*, for thou laidst down they Life for thy *Sheep*; dying, that they might live for ever, who were dead in Trespasses and *Sins*.

O how great is the Benefit I receive by thy Death, seeing thereby thou hast brought *Life* and *Immortality* to light!

And now what a sad *Scene* of *Sorrow* is among thy Friends! And with what doleful Lamentations do they take thee down from the Cross, and anoint thy sacred Body with precious Ointment, wrapping it in fine Linnen, and laying it in a *Sepulchre* where no Man was buried before!

But now, O Lord, tho' thou laidst down thy Life, yet wert thou pleased to take it up again: And by thy Resurrection from the Dead on the third Day, thou shewedst thy self to be the Son

Son of God with Power; for Death could not keep his Dominion over thee. So ineffable was the Union between thy Divine and Human Nature, that thou could'st not be holden of Death, neither could'st thou see Corruption.

But, O blessed Lord, how surpriz'd were thy Disciples at thy Resurrection, tho' thou told'st them of it before! How strange is that Expression, *While they believed not for Joy, and wondred!* Their Joy was so heightned, they could not believe what they saw; and their Wonder was stronger than their Faith.

But being raised from the depth of Sorrow to the heighth of Joy, their Faith might well be stagger'd for a time.

O let me behold thee, blessed Jesus, by an Eye of Faith, not only dying for my Sins, but also rising again for my Justification; and be receiv'd into *thine* everlasting Kingdom, where (with all thy Saints and Angels) I may bless and praise Thee for ever and ever. *Amen.*

A Prayer for Friday *Night, preparatory to the holy Sacrament of the Lord's Supper.*

O Most holy Jesus! I can never enough adore thy wonderful Goodness and superlative Love, that with such Willingness didst undergo so many and so grievous Sufferings, which can't be remember'd without Horror as well as Compassion; and all this for such Wretches as I, that were Enemies to thee in our Minds, thro' wicked Works: Where shall we find such Sufferings as these were ever undergone for Friends? And yet, if we could, how much greater is this Love of thine, O deareſt Lord, that hast willingly left the Throne of thy Glory, and taken upon thee the form of a Servant, that thou might'st undergo all these Sufferings for Enemies and Rebels, that were actually in Arms against thee! This wondrous Love of thine will be for ever the Burden of the Songs of Saints and Angels, in the high Praises that they give to thee thro' all the numerous Ages of Eternity! O let this overcoming Love of thine lay thy poor Creature at thy Feet, and make me to cry out, Lord I submit, and can stand out against such Love no longer: O heal those Wounds this wondrous Love has given me, and let thy Death cause my poor Soul to live. O let a livel

Sen

Sense thereof so influence my Soul, that I may come a worthy Guest unto thy Table; and there let the sweet Remembrance of thy dying Love, encourage my Hope, and excite me to my Duty, and beget in me an humble Confidence, to look up to thee for Pardon and Forgiveness, and for the gracious Assistance of thy holy Spirit, that I may be led thereby thro' the Paths of a good Life, to the Possession of thy everlasting Kingdom, who livest and reignest for ever one God, World without end. *Amen.*

Saturday's Meditations in the Morning.

Upon the Holy Sacrament.

HOw much Care and Cost are we ready to bestow upon these frail and perishing Bodies of ours, only to make 'em lovely and amiable in the Eyes of others; and yet when all is done, we are no better in their Esteem than hard-favour'd and contemptible Creatures: How much better would it be, if instead of adoring the outward, we spent more of our Time and Care in the adoring of the inward Man; this would

be more pleasing to God, and more profitable to our selves. What tho' my Body be cloath'd with Rags, I shall not be the less respected with my Heavenly Father, if my Soul be but adorn'd with the Robes of his Son's Righteousness? For having but that Wedding-Garment on, I shall be a worthy Guest at thy holy Table, and be both rich and amiable here, and glorious hereafter.

It was part of my Saviour's Sermon on the Mount, *Take no care what to put on.* But it must be my daily Care to put on Christ, that I may with a pure Heart come to the Table of my Lord: When I shall once have gotten this beautiful Garment of Salvation on my Back, I may then say, tho' in a different sense, with the Spouse in the *Canticles*, *I have put on my Coat, how shall I put it off? I have washed my Feet, how shall I defile them?* Ah! what can be more clear and beautiful than he who is *fairer than the Children of Men!* And who is that, but *Emmanuel*, even *GOD with us?* He it is that is *white and ruddy, the chiefest among Ten thousand!* It is He, and He alone, that is *altogether lovely!* And yet was content to be marred more than any Man for my Sins, and to have his lovely Visage spoil'd more than the Sons of Men; and well might it be so, since this lovely Jesus was willing to be made Sin

for

for us, that we might be made the Righteousness of God through him; and that I might be perfectly cleans'd from all my Filthiness, he has wash'd me from my Sins in his own Blood.

Blessed art thou, O merciful and compassionate Saviour: Let all Angels and Archangels praise thee for ever.

We read of a Day in which the Sons of God come to present themselves before the Lord; and such a Day is that wherein the holy Eucharist is celebrated; and then Satan will be sure to be also among 'em, both to accuse all unworthy Receivers, and to tempt them that receive worthily with wandring Thoughts, and with deprav'd Affections; and if he can't do that, he will endeavour to betray them either in spiritual Pride, Formality, Hypocrisie, or impure and unclean Thoughts. Now if we would not be entangled in Satan's Nets and Gins, let us prevent him, by lifting up our Eyes to the Lord, and viewing by Faith our Lord Jesus Christ in the Sufferings of his Passion, and in the Power and Vertue of his Resurrection, and the Glory of his Ascension, and the great Advantage we receive by his Intercession, and appearing in the Presence of God for us; which will enlarge the Soul in the Exercise of Repentance, Faith, and

Love: For as oft as I meditate on the Paſſion of my Lord, and the Forgiveneſs of my Sins thereby, I find my Heart warm'd with the Love of God: Methinks I ſee him bow down his Head to kiſs me, and ſtretch forth his Arms to embrace me: He even openeth his Side, that I may ſee his Heart flaming with Love to me more eaſily: He is lifted up from the Earth, that he may draw all Men unto him. Draw me to thy Table, O Lord, that I may love and admire thee: Let me go with the moſt rais'd Affection, to teſtifie how much I prize thy Kindneſs, and to ſhew the Truth of my Faith in thee, and Love to thee, rendring continually my hearty Thanks unto thee, that thou wilt ſuffer me to be a Partaker of that high Privilege. Help me therefore, O Lord, to hope in thy Mercy, that I may yet praiſe thee for the Health of thy Countenance, who art my God. Bleſſed be thou, O Lord, who haſt not turn'd away my Prayers, nor thy Mercy from me.

Repair in the next place to the Prayers of the Church, or obſerve the Directions in *Page* 12.

A

A Prayer on Saturday *Morning, preparatory to the receiving of the holy Sacrament.*

O Gracious and Merciful Lord, and All-ſufficient Saviour, teach me, I beſeech thee, Submiſſion to thy Divine Will in all things, by thy bleſſed and holy Example; and prepare my Soul for the partaking of thy holy Supper in a worthy manner, that I may thereby effectually feel, taſte and feed on thee, my bleſſed Lord and Saviour, as an Earneſt of Eternal Life thro' thee. Pardon, I beſeech thee, my want of Preparation to come to ſo Divine and Holy a Myſtery; and let thy Word and Sacrament have that Power and Efficacy in my Heart, that I may be ſanctified and renew'd thereby to all holy Obedience to thy Will, and for the mortifying of my ſinful Luſts and Corruptions, and renewing thy heavenly Image in me, unto all Holineſs and Righteouſneſs. Let me have, O bleſſed Jeſus, Acceſs thro' thee unto thy heavenly Father, that I may be accepted thro' thee, by whom he is revealed to me. Let thy Righteouſneſs and Holineſs procure Pardon for my Unrighteouſneſs and Unholineſs; let thy Humbleneſs of Mind be a Curb to my Pride and Arrogance, and let thy Meekneſs expel my Anger, and thy Love cover the multitude of my Sins:

And when this fading transitory Life shall have an end, let the Arms of thy Mercy embrace me, and give me Admission into that Everlasting Joy and Felicity, where thou livest and reignest, World without End. *Amen.*

Saturday's Meditations in the Evening.

Upon the Holy Sacrament.

O How great and incomprehensible is thy Love, O Lord, unto my Soul! O let me be wholly possest, and even swallow'd up therewith: Let an Act of Oblivion pass upon all my Sins, that they may be no more remembred: How shall I do to be perpetually in thy Embraces, O my only Good? O let me come to thy holy Communion, and there confirm the Promise I have made to thee this Week, and for the time to come live with more Care and Circumspection. O that my cold, benumb'd, and icy Heart might be inflam'd with thy Divine Love! let thy Love be in my Heart, like the Fire in *Moses*'s Bush, continually burning there, yet not consuming it; for 'tis by this Divine Fire that cometh from thy holy Altar,

O

O Lord, that my Soul liveth, and out of it it cannot live: O say thou to my Soul, that thou art my Salvation; speak, O Lord, for thy Servant heareth; then will I run after thee, and not let thee go. O hide not thy Face from me; let me see thee that I die, for 'tis worse than Death not to see thee. And if the Mansion of my Soul is too narrow to entertain so great and so divine a Guest, O do thou make my coming to thy holy Table an Ordinance to enlarge it. And because it is old and ruinous, do thou renew and repair it. Cleanse thou me, O my God, from my secret Faults, and let not presumptuous Sins have dominion over me. I have in an especial manner this Week confess'd my Sins unto thee, and O be thou graciously pleas'd to forgive the iniquity of my Sin. Enter not into Judgment with me, O Lord; for if thou shouldst mark Iniquities, O Lord, who shall stand? But, there is thro' thine infinite Mercy, a Mediator whom thou hast not only provided for the making Peace between God and Man, but thou hast also sent him into the World to reveal thy Mind and Will to us, and that by his Example we might learn Humility; and this Mediator between God and Man is the Man Christ Jesus, who was made known to Saints by Types and Figures, and the Sacri-

fices and Offerings under the Law, that they might obtain Salvation by believing him to come, as we by believing that he is already come, and has purchas'd Eternal Salvation for us. And it was as he was Man, as well as God, that he was Mediator; for so he was qualified to be as a Days-man between God and us. How greatly hast thou lov'd us, O thou Father of Mercies, who sparedst not thy own, thy only Son, but deliveredst him up for us, even when we were Enemies! Yea, how much hast thou loved us, when for our sakes he (who thought it no Robbery to be Equal to Thee) took upon him the form of a Servant, and subjected himself unto Death, even the Death of the Cross? And therefore do I firmly repose my Confidence in thee, that thou wilt cure all the Distempers of my Soul; and both cleanse me from my Filthiness, and purge me from my Sins, which are very many and very great. But how great soever my Distempers are, the Remedy which thou hast provided for my Cure, is yet much greater, which thou hast also brought near to me; for the Word has been made Flesh, and dwelt amongst us. And our Lord Jesus died for us, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again.

This,

This, thro' thy Grace, is become my great Delight; and as oft as other necessary Affairs will permit me, I repair to this thy holy Institution with Pleasure; for thou, Lord, art the Centre of my Soul, in whom all my Desires are terminated, my Heart being always panting and breathing after thee, there being nothing that my Soul esteems in comparison of thee. Behold, O Lord, I cast all my Care upon thee, let me live, that I may keep thy Precepts. Thou knowest my Ignorance, teach me, O Jesus; for in thee are hid all the Treasures of Wisdom and Knowledge. Thou hast redeem'd me with thine own Blood, help me to commemorate it at thy Table, that my Soul may be satisfied with thy Goodness, and praise thy Name for ever.

Repair next to the Publick Service, if you have Opportunity; if not, observe the Directions *Page* 12.

A Prayer on Saturday *Evening:*

For the due Receiving of the holy Sacrament.

O My dear Lord, who madest haste to ascend to *Jerusalem*, that there thou might'st suffer for me, so fill my Heart, I beseech thee, with thy Divine Love, that leaving

ving my soft and slow Pace, I may run swiftly to meet thee, and willingly obey and suffer what thou shalt please to lay upon me; renouncing whatsoever is not of thee, and having my Will made conformable to thine in all things; help me to embrace what thou lovest, and utterly to forsake what thou detestest. And grant, O Lord, that I may proceed from Grace to Grace, until I be grown to the Stature of a perfect Man in thee, and in following thy blessed Example. Let the Blood that ran from thy blessed Heart wash me from all Iniquity, that I may come to thy Holy Table, and there dedicate my self again unto thee. I am not worthy, I confess, to aproach thy blessed Presence; but since thou hast wrought in me a Desire to do those things that please thee, I would fain in all Humility profess it before thee, and wait upon thee, to be enabled to do according to the Purposes of my Heart. Hear me, O Lord, and grant these my Requests which I have pour'd out before thee this Week; and by thy gracious Mediation, purchase for me a Holy Life, to be follow'd by a happy Death and blessed Eternity, where I may reign with thee for ever and ever. *Amen.*

Having

having thus finish'd your Meditations, you will be more attentive to be upon your Guard against all Temptations that they may not prevail upon you by any Surprize. To which End, get up by Five a Clock on *Sunday* Morning, and after your own Morning Prayers, read the Meditations for the Prayer before the Sacrament at Home; and there, if time will permit, read the Scriptures, or some other good Book.

Then examine your self, and see what is the present Disposition of your Soul; whether your Heart be tender and relenting for your Sins, with holy Resolutions against 'em, and for living more holily, and trusting in God, thro' the Blood of your Redeemer, for Pardon; and be sure to have Good-will towards all Men, and Charity.

Sunday's Meditations in the Morning.

Upon the holy Sacrament.

THou art now going, O my Soul, to the Table of the Lord, consider therefore what this great Ordinance means, and who it is thou art to feast with: 'Tis with that

God

God, who ſtretches out the Heavens like a Curtain, and lays the Beams of his Chambers in the Waters; who makes the Clouds his Chariot, and rides upon the Wings of the Wind. And O what an Honour is it to feaſt with ſo glorious a God! How ſhould this raiſe thy Love unto thy dear Redeemer! For here is repreſented the greateſt Love that ever was vouchſafed to the Sons of Men: Here Chriſt is, as it were, crucified before thine Eyes, that thou maiſt reflect upon thy Sin, which brought him to the Croſs, and ſo maiſt mourn as one that mourns for his only Son. Here thy Lord appears laden with all the Bleſſings of Heaven, to perſwade thee into a heavenly Converſation. To his holy Temple, O my Soul, I am going, to renew my Baptiſmal Vow, and enter afreſh into a ſolemn Covenant with my God, and faithfully promiſe him to give my ſelf up entirely to his good Pleaſure, and to walk in the way of his Commandments. And to this End thou art to eat of his Bread, and to drink of the Wine which he has mingled. Remembreſt thou not, O my Soul, how thy Innocency was loſt by eating of the Forbidden Tree? But in this holy Sacrament thou'lt find a Tree of Life, of which thou maiſt eat and live for ever.

Ap-

Approach therefore, O ye humble and contrite Ones, and behold the Lamb of God dying for those Sins which the Week past ye have mourn'd over; and taking away that Wrath which was the Cause of your Fear: Now turn your Fear into Faith, and change your Sorrow for Joy. Go now and offer up the most exalted Praises to the Father, who contriv'd this glorious Redemption for us; to the Son, who so willingly undertook and effected it; and to the Holy Ghost, who applies and seals it to us. And O what heights and depths, what lengths and breadth is there in this Love of Christ! And who can sufficiently express his Admiration at the Greatness of it! that He who was so high, should stoop so low, and humble himself so much for such poor, despicable and undone Sinners, with a design to advance us to such transcendant Blessedness!

Tho' our Merits fall infinitely short of Heaven, yet our Endeavours, if sincere, may reach it. Heaven is not to be climb'd in a Moment; there are Songs of Degrees to lead us to his holy Temple: Every Virtue mounts us one Step nearer to the Mansions of Glory; and the going to this holy Sacrament is a Part of our Way. Here we cannot be righteous over-much, for Holiness becomes his House for ever: Nor is it some

Fits

Fits and Starts of Devotion, but a constant walking in the Highways of Holiness, that must bring us thither.

Thou hast made us many great and precious Promises; O our God, but how careless and negligent are we in laying hold of 'em! Thou shew'st us the Way that thou wouldst have us go, but how unwilling are we to walk in it? We can run after the perishing things of this present Life, but make but little haste in coming to thy Holy Table. Quicken us therefore, O Lord, and make us more fervent and earnest in doing thy Will: Sanctifie us by thy holy Spirit, and then we shall run with Alacrity the way of thy Commandments.

But why art thou so ready to draw back, O my Soul, from the Table of the Lord, unto which thou should'st go with rejoycing? For there thou maist drink Wine and Milk without Money, and without Price: Yea, there thou maist be satisfied as with Marrow and Fatness, and eat of that living Bread, of which whoever eats shall never die, that is Eternally? Dost thou not remember what thy blessed Lord has commanded, *Do this in remembrance of me*? And is that a sufficient Remembrance, to think of him solemnly but once or twice a Year? Should thy Lord remember thee no oftener than thou dost his Death,

Death, how sad would it be with thee? Art thou afraid of meditating too often on his Love, and of loving him too much? Or will the sight of his broken Body too much affect thine Heart? No surely; the oftener thou resortest to this holy Sacrament, the more welcome will thou be at his Table, and the more humble and broken-hearted, which will entitle thee to a further Blessing. Come then, and let us go into the House of the Lord, and we shall hear him saying to us, *Be of good cheer, your Sins are forgiven you.*

A Prayer for Sunday *Morning, at Home, before the Communion.*

O Merciful and compassionate Jesus, the Saviour of our Souls, who art pleas'd with the humble Expressions of our Love and Affections to thee, and would'st have us not only to hope in thy Mercy, but to delight our selves in thee, who gave thy self a Sacrifice for our Sins, and made thy Body Food for our Souls, and thy Blood to nourish our Spirits, and quench the Flames of Sin and Lust: Thou lov'dst us, O Lord, when we were thine Enemies, for then thou didst redeem us to reconcile us to thy self, that we might be Partakers of thy Resurrection and Immortality; but, O Lord, I am confounded

founded with a Sense of mine own Iniquities, which are so encreas'd, that I blush for Shame to lift up my Face to thee. And tho' I have wrought all these great Provocations, which I have every Day this Week acknowledg'd before thee, and have committed them in the most provoking manner, casting thy Words behind my Back, and hating to be reform'd, quenching the Stirrings of thy holy Spirit within me, when it testified against me, to turn me from my evil Way.

Thus perverse have I been before thee, chusing Death rather than Life, which indeed ought in Justice to be the Portion of my Cup; for unto me belongs nothing but Shame and eternal Confusion of Face. But unto thee, O Lord my God, belongeth Mercy and Forgiveness, tho' I have rebelled against thee. O remember not against me my Sins and Iniquities, but remember thy Mercy for me. And now that I am this Day to come to thy Table, and there receive the Pledges of thy Love, O let thy holy Spirit seal unto my Soul my Interest in the Merits of thy Death and Passion, that I may see all my Sins freely and fully remitted, and the Hand-writing that stood against me for the Breach of thy Law, cancell'd, so that they may never more rise up against me to condemn me; for my firm Belief is, that thou, Lord,

Lord, haſt died for my Sins and roſe again for my Juſtification. This is what I believe; *Lord, help my Unbelief.* Work in me likewiſe, I beſeech thee, ſuch a ſincere Repentance, as may enable me to loath and forſake all my Sins, and ſerve thee in Newneſs of Life; ever remembring the infinite Love of ſo lovely a Saviour. And grant, Lord, that having theſe Pledges of my Communion with thee, thou maiſt henceforth ſo dwell in me by thy holy Spirit, that I may lead my Life in all Godlineſs and Piety towards thee, and in Love toward all my Neighbours; that I may ſpend my Life in thy Fear, and at my Death be receiv'd into thy Eternal Favour, thro' Jeſus Chriſt, my Lord and only Saviour. *Amen.*

Next repair to the Publick Service, as has been before adverti's'd, and ſee that nothing take you off from any part of the Divine Service.

Being entred the Church, demean your ſelf with humble Reverence; and at your firſt kneeling down, preſent your ſelf to God in ſome ſuch ſhort Ejaculations as theſe that follow:

LEt the Words of my Mouth, and the Meditations of my Heart, be acceptable

ble in thy sight, O Lord my Strength, and my Redeemer.

Or this:

Have mercy upon me, O God, according to thy loving Kindness; according to the multitude of thy tender Mercies, blot out my Transgressions.

Or this:

Having these Promises, dearly Beloved, let us cleanse our selves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God.

Or this:

Behold, the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God.

Sunday's Meditations in the Morning.

Upon the Sacrament, before Divine Service, or after, if you've not time before.

Say Kneeling.

O How doth this blessed Sacrament add Wings to my Devotion, and has rapt me, as it were with St. *Paul*, into the third Hea-

Heaven in an Extasie of Divine Love! And what, shall my Soul now lie groveling on the Earth, clogg'd and depress'd with earthly Affections? O no; my Spirit must mount up to things above, for Christ is risen. And therefore unto thee, O my dear Jesus, do I lift up my Soul, which yet is not so much mine as thine, for thou hast bought it with the Price of thy most precious Blood! Yea, is it not thy Spouse, whom thou hast wedded to thy self by thy Spirit? And is not this holy Sacrament which we are going to celebrate, the Marriage-Feast? And if so, then I must needs be lost in my self, till I am found in thee. O therefore, whilst my Body feeds upon this consecrated Food, let my Soul be fill'd with thy Spiritual Fulness; that whilst my Body tastes their Sweetness, my Soul may be refresh'd with thy Goodness. O thou Lord of Heaven and Earth, who openest thy Hand, and satisfiest the Desire of every living thing, O let the Hand of thy Bounty be open'd to me, that the earnest hungrings of my longing Soul may be satisfied. Thou that gavest Manna to the *Israelites* from Heaven, O give thy self to me, and be as the true Bread that came down from Heaven to me, even as the Life-giving Food of thy Church. Thou who now reignest in Heaven, set up thy Throne in

my

my Heart, and manifest thy gracious Presence to my Soul. Add Strength, O Lord, unto my Weakness; and let thy supporting Grace uphold my drooping Spirits; and then will I run after thee, and lift up my Soul unto thee: For it is the working of the Soul only which makes both Prayers and Praises acceptable to thee. 'Tis the Devotion of the Soul that is the Soul of Devotion. And therefore, O Lord, unto thee do I lift up my Soul.

When the Sermon is ended, fall on your Knees, and say with all Reverence,

ACcept, O gracious Lord, of those Confessions which I have offer'd unto thee this Week past; and as thou hast enabled me to confess mine Iniquities, so forgive all my Sins, that all my Bones may say, O Lord who is like unto thee? I am not worthy to come into thy Presence, much less to approach thy Table. Let the Cry of thy Son's Blood, O Lord, speak better things on my behalf than the Blood of *Abel*, even Pardon and Forgiveness. What tho' my Sins have crucified him, and exposid him to open Shame? Is not he the Advocate for Sinners? Does he not love them that hated him? And is he not the Saviour of his Enemies? Yea, is he not all that I need, and all that I ca

can desire? My Sins (which I have confess'd before thee this Week) have made me guilty, and unless thou seal'st my Pardon, I must inevitably perish. But, O Father of Mercies, grant me what I have ask'd tho' I deserve it not; and make me to be what thou would'st have me. Give unto me, O Lord, a Heart to fear thee, and to love thee, and to walk in thy Ways. And let me be at last admitted into the Joy of my Lord, thro' the Merits of Jesus Christ my blessed Saviour and Mediator. *Amen.*

Ejaculations to be used before Receiving of the Holy Sacrament.

O Magnifie the Lord with me, and let us exalt his Name together.

Thou preparest a Table before me in the presence of mine Enemies: Thou anointest my Head with Oil, my Cup runneth over.

I will wash my Hands in Innocency, so will I compass thine Altar, O Lord.

Whom have I in Heaven but thee? And there is none upon Earth that I desire in comparison of Thee.

I love thee, O Lord my Strength; yea, thou knowest, O Lord, that I love thee, and am willing to bestow my Life for thee.

I will not let thee go, unless thou bless me.

Lord,

Lord, help me to do what thou commandeſt, and then command me what thou wilt.

Thy Righteouſneſs, O God, is very high, who haſt done great things: O God, who is like unto thee?

Teach me thy Way, O God, and I will walk in thy Truth; unite my Heart to fear thy Name.

O rejoyce the Soul of thy Servant, for unto thee, O Lord, do I lift up my Soul.

Bleſſed is the People that know the joyful Sound; they ſhall walk, O Lord, in the light of thy Countenance.

Holy, holy, holy is the Lord of Hoſts, the whole Earth is full of his Glory.

I ſate under his ſhadow with great delight; and his Fruit was ſweet to my taſte. He brought me into his Banqueting-houſe, and his Banner over me was Love.

A ſhort Prayer, to be ſaid before the Receiving of the holy Sacrament.

MOſt gracious Lord our God, how great is thy Love which thou haſt ſhew'd us, in beſtowing the dear Son of thy Love upon us wretched and miſerable Sinners! Our Hearts are unable to conceive it, much leſs are our Tongues able to expreſs it. For which ineſtimable Benefit, the only

thing

thing that thou requireſt at our hands, is to ſhew our ſelves obedient and thankful towards thee; which altho' I can never perform as I ought, yet, O Lord, with thy Aſſiſtance, I will endeavour it as far as I am able. As a Teſtimony whereof, I have now addreſs'd my ſelf to come to thy holy Table, there to receive the Sacrament of thy Body and Blood, O bleſſed Saviour, according to thine Appointment, and to offer up unto thee the Sacrifice of Praiſe and Thankſgiving with the Aſſembly of thy Saints. Be pleas'd therefore, O Lord, ſo to work in my Heart by thy Grace and holy Spirit, that I may be a worthy Receiver of theſe Divine Myſteries, and be made Partaker of all the Fruits and Benefits of that moſt precious Sacrifice which he in the Body of his Fleſh offer'd up once for all upon the Croſs, for the Redemption and Salvation of Mankind. Grant this, O merciful Father, for the ſake of thy only begotten Son, our Lord and Saviour. *Amen.*

If you have time, while others are communicating, read *Wedneſday's*, *Thurſday's*, and *Friday's* Meditations.

Ejaculations immediately before Receiving.

THou hast said, O Lamb of God, that he that eateth thy Flesh, and drinketh thy Blood, hath Eternal Life.

Behold now thy Servant, O Lord, and let it be to me according to thy Word.

Let that Blood, O blessed Jesus, that ran from thy holy Heart, wash my Soul from all Iniquity, and cause the Showres of thy Blessing to fall down upon me.

I see thee, I see thee, O compassionate Jesus, with thy Arms extended on the Cross, and wide open to embrace and receive me into thy Bosom.

And now, behold, I come to thee, Lord Jesus; I come to thy holy Table, to feed upon thy blessed Body and Blood; and if thou hadst not lov'd me, thou would'st not have furnish'd thy Table with such Royal Dainties for me.

Methinks I hear thee saying to me, Eat, O Friend; Drink, yea, drink abundantly, O my Beloved.

After Receiving of the Bread, pray.

For ever blessed be thy Name, O gracious and blessed Saviour, for thus exhibiting to me thy precious Body to be the Food of my Soul. Let not what thou hast instituted a

as a Bleſſing, be made a Curſe to me, thro' my Unworthineſs to be Partaker of it: But let my Soul and Body, which I here humbly preſent before thee, be made fit for thy Service; that I may henceforth walk before thee in Righteouſneſs and Holineſs, all the Days of my Life. *Amen, Amen.*

Before Receiving of the Cup,

I will now receive the Cup of Salvation, and call upon the Name of the Lord.

Purge my Conſcience, O Lord, by this Blood of thine, from all dead Works, that I may ſerve thee, the living God.

Lord Jeſus, if thou wilt, thou canſt make me clean: O ſay unto me as thou ſometime didſt unto the Leper, *I will, be thou clean.*

After the Receiving of the holy Cup, ſay,

Now, O Lord, it is finiſh'd; bleſſed be thy holy Name for ever: Yea, Bleſſing, and Honour, and Glory, and Praiſe, be given to him that ſitteth on the Throne, and to the Lamb, for ever and ever.

Pour down, O Lord, the Graces of thy holy Spirit upon me; direct my Feet into thy Paths, that my Footſteps fail not; ſtrengthen me in thy Fear, confirm thy Love unto my Soul; and at laſt give me the Inheritance of thy Choſen. *Amen.*

And now, Lord, what wait I for? Mine Eyes have seen thy Salvation: Therefore let thy Servant depart in Peace, according to thy Word.

Glory be to the Father, &c.

As it was in the beginning, &c.

Ejaculations out of the Psalms, *after the Receiving of the Holy Sacrament.*

BLess the Lord, O my Soul, and all that is within me, bless his holy Name.

Bless the Lord, O my Soul, and forget not all his Benefits:

Who forgiveth all thine Iniquities, who healeth all thy Diseases:

Who redeemeth thy Life from Destruction, and crowneth thee with loving Kindness and tender Mercies:

Who satisfieth thy Mouth with good things, so that thy Youth is renew'd like the Eagles.

The Lord is merciful and gracious, slow to Anger, and plenteous in Mercy.

He hath not dealt with us after our Sins, nor *rewarded* us according to our Iniquities.

For as the Heaven is high above the Earth, so great is his Mercy toward them that fear him.

As far as the East is from the West, so far hath

hath he remov'd our Transgressions from us. Like as a Father pitieth his Children, so the Lord pitieth them that fear him.

The Mercy of the Lord is from Everlasting to Everlasting upon them that fear him, and his Righteousness unto Childrens Children;

To such as keep his Covenant, to those that remember his Commandments, to do them.

I will sing unto the Lord as long as I live, I will sing Praise unto my God while I have my Being.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Thanksgiving after the Receiving of the Holy Sacrament.

PRaised be thy holy Name, O Lord, who hast now seal'd unto me that Covenant of thy Grace which in and thro' thy well-beloved Son thou hast made with me, and hast thereby assur'd me of the Pardon and Forgiveness of my Sins; be pleas'd, O Lord, to work in me all those things which thou requirest of me, for of my self I can do nothing; and enable me, by thy Grace, to press forward towards the Mark, for the Prize of the High Calling of God in Christ Je-

Jesus; and not, like *Lot's* Wife, to be looking back towards *Sodom*, nor return with the Dog to my old Vomit; but that I may always bear in mind the Covenant wherein-to I have enter'd, and the Promise I have now made at thy holy Table, and not forget this great Love, nor cease to remember my dear Lord, but in all my Words and Actions let the thoughts of him dwell ever with me. Thou, O Lord, hast made me, kept and preserv'd me, sanctified and blessed me, that I might love thee, because thou hast lov'd me from Everlasting: O let this Love of thine be so deeply engraven in my Heart, that I may love thee here above all things, and be made a Partaker of thy Glory hereafter, and enjoy the full Manifestation of thy Love, thro' all the endless Ages of Eternity. *Amen.*

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the Everlasting Covenant, make us perfect in every good Work, to do his Will, working in us that which is well-pleasing in his sight, thro' Jesus Christ; to whom be Glory for ever. Amen.

Here rise up, and make thy humble Adoration before the Throne of Glory, and then say,

H *Hal-*

Hallelujah: Salvation be unto our God, and to the Lamb for ever. Amen.

And then depart with a merry Heart and a chearful Countenance, for God hath accepted thy Service.

A Thanksgiving at Home, after the Receiving of the holy Sacrament.

O Almighty and Everlasting God, what exalted Praise and humble Adoration ought I to give unto thee, by whose Goodness I was created, by whose Mercy I was redeem'd, and by whose Power I have been hitherto preserv'd; and have now through thy Grace receiv'd the Pledges of Eternal Glory: I will offer unto thee the Sacrifice of Praise and Thanksgiving, and will always magnifie thy holy Name. O Lord, I desire heartily to repent of all my Sins and Follies which I have committed in my whole Life, and which I have confessed unto thee this Week past; and am griev'd at my very Heart, that I have spent my Life hitherto so wickedly, with respect to thee; and so unprofitably, with respect to my own Soul: O help me, I pray thee, that wherein I have done foolishly, I may do so no more; but

that my Soul may become a fit Habitation for thy holy Spirit. O what shall I return unto thee, O Lord, for all thy Love? Ah! what shall I give unto my Lord, who hath thus given himself for me? I have given both my Soul and Body unto thee, and have devoted all the Powers and Faculties thereof unto thy Service; and I rejoyce in the Disposal I have made, and would not revoke my Consent to a Deed so much for my Advantage, tho' all the World might be given me to do it. Now therefore, O Lord, be pleas'd by thy Grace to enable me faithfully to follow and serve thee, who hast at this time, with so much Love and Favour, vouchsafed to visit me; and in all my Waiting upon thee, and Approaches to thee, let me find renew'd Strength, enabling me to perform thy Will, and to walk in thy Ways, till thou hast brought me by thy Merits to those Mansions of Glory, where thou livest and reignest, together with the Father and the blessed Spirit, for evermore. *Amen.*

The Peace of God, which passeth all Understanding, the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now, and at the hour of Death. Amen, Amen.

Di-

Directions to Live Well, AFTER Receiving the Holy Sacrament.

THat there ought to be a ſpecial Care and Watchfulneſs over our Hearts and Lives, as well after our Receiving the Holy Sacrament, as before, there is no ſincere Chriſtian but will readily grant: For if we make Vows of better Obedience when we approach to the Holy Table, unleſs we take Care to perform 'em afterwards, we do but publiſh to the World, that our Faith, as well as our Vows, are vain: But if we do believe that there is a Judgment to come, wherein we ſhall receive according to our Works, whether they be good, or whether they be evil, it will certainly have that influence upon us, as to cauſe us to be careful to maintain good Works. But if our Faith gives way to Unbelief, no wonder that our Lives are licentious and diſſolute, in proportion thereunto: And if we live unholy Lives, it ſhews that our Profeſſion is vain; nay, that our Faith is vain alſo. This made the Prophet *Iſaiah* ſay, *Iſa.* 1. 13. *Therefore*

were my People carried away into Captivity, because they had no Knowledge of God: This made their Nobles perish for Hunger, and the generality of 'em die for Thirst. To cure this Evil, the great Physician of Souls, the ever-blessed Jesus (who is well acquainted with our Weakness) hath instituted this blessed Sacrament, and for this very purpose hath ordain'd it in the form of Meat, that the very Form wherein he instituted it might shew us what Effect it works, and also put us in mind of the great Need our Souls stand in of it. And O that Mens Eyes were open, that they might at once see their own Wants, and the rich Supplies that our Lord has provided for 'em in this holy Sacrament. It is by means of this Divine and Heavenly Food, that the Soul comes to be united to its Spouse; by this the Understanding comes to be illuminated, the Memory refresh'd and quicken'd, and the Will brought into a Conformity to the Divine good Pleasure, the inward Spiritual Taste is delighted, Devotion encreas'd, and the whole Soul so strengthen'd, that it is enabled to ascend up unto God. But all these blessed Effects cannot be look'd for where the Soul is not upon its Watch, after, as well as before the Receiving of this holy Sacrament. That Fault that is among

many,

many, cannot therefore be too much blam'd, notwithstanding the frequency of it, which is, that as soon as the publick administration of the Sacrament is over, they think they have done enough, and never call themselves to an account after it, nor examine what Benefits they have receiv'd by it, and by that means lose all the Benefits they might otherwise have receiv'd. O that all such would therefore be exhorted to make up that by their after-diligence, in which they were wanting before; and also be very sedulous and careful to maintain and keep up that gracious and spiritual frame of Heart which they had acquir'd at, and brought from the Sacrament. For which we find our Souls enlarg'd, and our Spirits rais'd into a gracious disposition in that holy Ordinance, methinks we should be of the Mind of St. *Peter*, when he was with our Saviour at his Transfiguration in the holy Mount, and say with him, *Master, it is good to be here*: It is good being at the Table of the Lord, where we are feasted with such Royal Dainties, and fed with that Bread that nourishes our Souls unto Eternal Life.

Let it therefore be our Care to go unto this holy Sacrament as often as we can, and there get our Affections rais'd to the highest

pitch

pitch of Zeal for God, and our Hearts inflamed with a most earnest Love and endeared Affection to him: And when we have gotten our Souls into such a Frame, let it be then our Care to keep and maintain what we have so gotten, and to keep in our Hearts the relish of that Spiritual Food we have been made Partakers of at that Heavenly Banquet.

And to this End let us presently set about those good Works, and the performing of those Vows which we made while our Hearts were warm'd with these Flames of Divine Love; for if we delay, we shall not only be unable, but perhaps less willing: There's no standing still in Christianity; and if we go not forward, we shall assuredly go backward. Let us therefore reflect with Sorrow upon our former Backslidings, and then consider that we have still the same frail Natures, and that we are incident to the same Temptations, and have the same Enemies to grapple with, whose Power, Policy, and Malice is still as great as ever; and then sure we can't but think it reasonable to be as diligent and watchful as ever to withstand 'em. To which end let us pray heartily for Grace to be good, and it will be an Argument to us, that we desire to be so. Yea sincerely to desire Grace, is Grace it self

an

and if we do what we can, no more will be desir'd, for we serve not a hard Master. The Acts of Religion being practis'd by us, will make Religion ease and pleasant to us, tho' we have before thought it difficult; for all the real difficulty arises from our want of trying it. The Practice of Religion will be pleasant to those that habituate themselves to it; for it is easier to deny a Lust, than satisfie it.

Let us therefore, when we find our Zeal cools, and our Devotion decays, be more vigilant in renewing our Addresses to these Mysteries; for our being often at the Table of the Lord, is one great means of maintaining our Zeal for Religion, and making us persevere in the Practice thereof. And who is sufficient to set forth the Excellency of this blessed Sacrament, and not be dissolv'd into Tears, when he sees his blessed Redeemer so closely united to him! O what Pleasure, Sweetness, and Delight does a sincere Christian feel, when he partakes of this holy Sacrament! No other Sounds are heard at that time, but only the sweet Songs of Praise and Thanksgiving, and the breaking out of holy Desires and Heavenly Raptures, blessing his Name who has redeem'd us from our Sins by his own Blood.

It is at this holy Sacrament that the Soul is fill'd with Devotion, fed with Peace, ravish'd with Love, confirm'd in its Faith, and rejoycing in that Hope which will not make her asham'd. 'Tis here the Soul finds itself stronger in resisting Temptations, and more diligent and careful to perform good Works. And the oftener we receive this holy Mystery, the more desirous we are to be found in it. This is one of thy Love-Tokens, O dearest Lord, in which thou hast promis'd to give me thy Love. This is that Heavenly Banquet, to which thou invitest only thy Friends, whom thou feedest with the Fatness of thy House, and makest to drink of the Rivers of thy Pleasure.

Let us therefore, by after-Endeavours in Prayer and Humiliation, labour to feel the Energy of this Sacrament; for this is necessary to be known for the Comfort of those that have not met with any ravishing Joys while they have been at this holy Sacrament; that the Comforts thereof do not always shew forth themselves while they are partaking thereof, but it breaks in upon the Soul afterwards, if they are careful to mind the state of their Souls. Thus *Saul* was anointed by *Samuel*, and felt no visible alteration at that time; but when he was gone from *Samuel*, the Lord gave him another Spirit. So,

Tho'

Tho' the Sacrament works not during its Administration, yet if afterwards we are touch'd with a sense of our own Unworthiness, and thereupon awaken and stir up our selves, the Sacrament will fill our Souls with its Blessings, and prove Effectual and Comfortable to us.

But how hardly, O Lord, can we be perswaded to forsake the Vain and Empty Pleasures of this Life, for the Solid and Substantial Glory of the next? How then shall we lay down our Lives for thee, if we cannot part with one beloved Sin, in order to come to thy holy Table? Thy *Yoke is easie, and thy Burden light*, and yet how doth it vex us to put on the one, or to bear the other?

Pardon, O Lord, and pity this Corruption of our Natures, and cause us to delight in coming to thy holy Sacrament; that whensoever we lay down our Bodies in the Dust, our Souls may ascend unto thee, and enjoy thee for ever.

In the Morning be sure to fix thy Resolutions, and at Night examine whether thou hast acted accordingly; for God rewards each Minute spent in his Service, with Ages of Eternal Happiness: And therefore the greater Portion of our Time we give to God, the more we lay up Treasures for our selves: And no Man or Woman can lay out

their

their Time or their Money more profitably, than to lay out the first upon God, and the last upon the Poor.

Then let us forsake the Foolish, and live, and walk in the Way of Understanding; and now, since we have fed and feasted at the Table of the Lord, let us live no more as we have been wont to do; but as we are by Grace made New Creatures, let us chuse New Company, and take New Courses, and become New Men, and walk in New Ways. This is what God looks for at our hands, when we have been remembring his Death at the holy Sacrament. And if afterward Satan, or any of his Instruments, set upon thee, in tempting thee to Evil, say to the Tempter, Satan, I have been lately at the Sacrament, and there I have vow'd to fear God, and to eschew Evil, how then shall I listen unto thy Temptations? Satan, avoid, I can in no wise hearken to thee.

When we come from the Lord's Table, and are regardless of what we have promised there, our Unfaithfulness is attended with these two Evils: First, God esteems such Receiving no Service done to him, for indeed it is rather a mocking of him. Secondly, If we walk not up to our Vows made at the Lord's Table, we take the Name of God in vain, and become guilty of

of Spiritual Perjury. And Woe be to that Man who breaks Covenant with the great God of Heaven and Earth, who will neither be mock'd nor baffled, but will be a swift Witness and severe Judge against all such as thus grosly take his glorious Name in vain.

God, who is only wise, has so order'd matters in the World, that there is no room for Idleness, but Time to spend in Devotion; and therefore he that has the greatest Worldly Affairs lying upon his hands, ought to examine his Soul, and search into his own State, before he comes to this holy Sacrament, and afterwards reflect upon what Benefit he has receiv'd by being there; and if he does thus, he will soon make his profiting appear unto all; for the Way of the Lord is Strength to the Upright: And he that walks after his Rule, Peace shall be upon him, and on all the *Israel* of God.

O how great is thy Love, O Lord, in this Sacred Institution! This sets forth thee, O blessed Jesus, as crucified, before the Eyes of our Minds, who art the Life of our Souls, and the only Medicine which can cure the Wounds that Sin has made, and comforts us in all our Troubles. What Gift can be more precious? what Benefit of greater Value? or what Instance of a more exalted Love? Let all the stupendious Works of

Na-

Nature be for ever silent; for this expresses the Riches of Omnipotent Grace. Let us therefore serve God, in coming to this blessed Memorial of his Death, all the Days of our Life.

Now therefore, O thou divinest Object of our Faith and Love, grant that we being illuminated by thee, may repose our Trust in thee, and be united to Thee, as Members to our Head, and Branches to their Vine; and enjoy the Assurance of thy Grace for ever and ever, World without end. *Amen.*

A Morning-Prayer, to be said on any Day of the Week.

MOst gracious and glorious God, who art not only infinitely happy in thy Self, but art also the Fountain from whom all thy Creatures derive both their Happiness and Being; behold me, thy poor unworthy Dust, prostrating my self before Thee, and humbly adoring thy great Goodness and Mercy, and abhorring my own detestable Ingratitude. I humbly thank thee, O Lord, that it hath pleas'd thee to take Care of me, the unworthiest of all that call upon thy Name, this Night past, and that thou hast kept me in Safety from all my

Ene-

Enemies, both Spiritual and Temporal, and hast given comfortable Sleep unto my Body: I most heartily beseech thee to continue the same merciful Goodness towards me this Day, and teach me so to walk, that I may never dishonour the Honour of my Religion, nor defile my self with any Sin. Give me a deep Sorrow for my Sins past, and a sincere Detestation of them, hating them worse than Death it self; and give me Grace for ever to forsake them, and to walk before Thee in Righteousness and Holiness both this Day, and all my Days; diligently performing whatsoever thou hast commanded me, and always endeavouring to redeem the Time I have misspent, and to work out my Salvation with fear and trembling, that the Glory of pardoning all my Transgressions may be thine alone, and that I may enjoy the Benefit of all thy Mercies, and may be enabled by thy Grace to live a holy Life here, and to reign for ever with thee, O blessed Jesus, in the Kingdom of thy Father, which thou hast purchas'd for me with thy Blood, and seal'd to me by thy holy Spirit. To which blessed and glorious Trinity, Father, Son, and Holy Ghost, be ascribed all Honour, Praise, and Glory, now and for evermore. Amen.

An Morning-Prayer, to be said on any Day in the Week.

O Most glorious and eternal Majesty, the Fountain of all Holiness and Truth, whom to know is Life Eternal, let thy holy Spirit, I beseech thee, befriend with Power into my Soul, that I may be washed and cleans'd thereby, and all my Filthiness may be put away. Let the Wings of thy Protection be spread over me this night, and deliver me from all the perils and dangers thereof. Pardon, O Lord, the rashness of my Words, the vanity and impiety of my Thoughts, and all my *irregular* and *sinful Actions*: O cleanse me from my secret Sins, and let thy Righteousness, O Lord Jesus, cover my known Sins; remember not mine Iniquities, and let my Sins be blotted out of thy Sight: Give me a Conscience that's tender, and let my Conversation be as becomes the Gospel: Give me *Content* in all Conditions, and wholly *resign'd* to thy *Will*. Let not thy Anger be hot against me, but when thou comest to me, let it be in Mercy. Let my Death be neither untimely nor unprovided; and help me to be found waiting upon thee in all thy Institutions, living in Humility, Long-suffering, Charity, Chastity, and all other Virtues, that at last I may be found of thee in Peace, waiting for the Coming of my Lord Jesus Christ. *Amen.*

FINIS.

THE

CONTENTS.

When we first awake Page 1
At our first rising ibid.
Monday's Meditations in the Morning 3
A Prayer for Monday-Morning 10
Monday's Meditations in the Evening 12
Preparations previous to the Receiving of the Sacrament 17
A Catalogue of some Sins to examine our selves by, 23
Of the seven deadly Sins 26
Holy Ejaculations to be used after having examin'd our selves concerning our Sins 29
A Prayer for Monday-Night 32
A Prayer to conclude our Devotions, to be used every Day 36
Tuesday's Meditations in the Morning 37
A Prayer for Tuesday-Morning 40
Tuesday's Meditations in the Evening 44
A Prayer for Tuesday-Night 49
Wednesday's Meditations in the Morning 52
A Prayer for Wednesday-Morning 57
Wednesday's Meditations in the Evening 62
A Prayer for Wednesday-Night 66
Thursday's Meditations in the Morning 69
A Prayer for Thursday-Morning 73
Thursday's Meditations in the Evening 75
A Prayer for Thursday-Night 80
Friday's Meditations in the Morning 80
The Soliloquy 84
A Confession of Sins out of the Holy Bible 87

The CONTENTS.

A Prayer for Friday-Morning. Page 90
A Prayer out of the Psalms 93
Friday's Meditations in the Evening 96
Ejaculations upon the Life and Passion of our blessed Saviour 101
Further Ejaculations on the Life and Passion of our blessed Saviour 104
The Ejaculations further continued 109
A Prayer for Friday-Night 116
Saturday's Meditations in the Morning 117
A Prayer for Saturday-Morning 121
Saturday's Meditations in the Evening 122
A Prayer for Saturday-Evening 125
Sunday's Meditations in the Morning, before the Prayers of the Church 134
A Prayer after the Sermon is ended 136
Ejaculations to be used before Receiving 137
A short Prayer before Receiving of the Sacrament, 138
Ejaculations immediately before Receiving. 140
Ejaculations after Receiving, &c. 142
A Thanksgiving after 142
A Thanksgiving at Home 145
Directions to Live Well after Receiving the holy Sacrament 147
A Morning-Prayer to be said any Day of the Week 156
An Evening-Prayer to be said any Day of the Week 158

A Catalogue of BOOKS *newly Printed, and are to be Sold by the Booksellers of* London *and* Westminster.

PRimitive Devotions: Or, A Poesie of Godly Prayers. In Three Parts. I. Forms of Prayer proper for Private Families for every Day in the Week, both Mornings and Evenings. II. A Form of Prayer for Private Families on several Occasions, both ordinary and extraordinary. III. Forms of Devotion for a single Person on all Occasions; with Sacramental Devotions before, at, and after the Receiving of the holy Sacrament.

A Devout Companion: Being Meditations and Prayers for each Day in the Week, and for all Occasions, ordinary and extraordinary. By *G. S. D. D.*

Six Sermons. The first Volume. I. Christ's First Sermon; or, The absolute Necessity, and Christian Practice of Repentance, open'd and apply'd. II. Christ's Last Sermon: or, The Everlasting Estate and Condition of all Men in the World to come. III. *Peter's* Repentance after he had denied his Lord and Master Jesus Christ, open'd and explain'd. IV. The Christian's blessed Choice; or, The Godly Man's Resolution to cleave unto God, *&c.* V. The Parable of *Dives* and *Lazarus*, open'd and apply'd, *&c.* VI. The Father's Last Blessing: Being comfortable Meditations against the Fear of Death.

To-

Together with an earnest Perswasive to a serious Observation of the Lords Day. By *John Hart*, D. D. To which are added, The Houlholder's Manual, *&c.*

The Compleat School-master: In two Parts. I. Easie and Plain Directions for Spelling, Reading, and Writing true English, according to the most accurate Method hitherto publish'd: With divers Tables, wherein the most common English Words and Proper Names used in Scripture are divided into Syllables, for the Ease of young Beginners: Together with all the most remarkable Histories of the Old and New Testaments. II. The Grounds and Principles of Religion, contain'd in a short Catechism, according to the Advice of the *Assembly of Divines*; with Prayers, Ejaculations, Thanksgivings and Graces, fitted for all Occations. The whole adorn'd with Cuts suitable to each History, for the Delight and Recreation of young Learners.

The Wars of the *Jews*: In Two Books. With the most deplorable History of the Siege and Destruction of the City of *Jerusalem*, and the burning of the Temple therein by the *Romans* under the Command of *Titus Vespasian*, the *Roman* Emperor. Also an Account of the fearful Presages and strange Apparitions that were seen in the Air before the Ruin thereof. Epitomiz'd from the Works of *Flavius Josephus*; translated into English by Sir *Roger L'Estrange*.

BOOKS printed for JOHN MARSHALL, *at the* Bible *in* Grace-church-street.

MISCELLANIES.

1. THE Regular Architect: Or, The general Rule of the five Orders of Architecture of *M. Giacomo Barozzio da Vignola*; with a new Addition containing about 40 Copper Cutts. In *Folio*. Price bound 8 *s.*

2. The Art of Defence, in their several Guards, Passes, Inclosures, Disarms, &c. in their Postures, in Copper-Cutts. In *Folio*, price 2 *s.* 6 *d.*

3. A Red Copy-Book for the Instructing young Beginners in writing over the red Letters with black Ink, thereby teaching them to write without a Master, price 1 *s.*

4. *Arabian* Nights Entertainments, the 4 last Parts, in 2 Volumes, price 5 *s.*

5. *Cambray*'s Fables.

6. A Copy-Book, with Copies ready set on the top of the Book, price 1 *s.*

7. The Voyages and Adventures of Captain *Richard Falconer*. The Second Edition, 2 *s.* 6 *d.*

8. *Mellificium Chirurgiæ*: Or, the Marrow of Chirurgery, with the Marrow of Physick. The Sixth Edition, enlarged with many Additions. By *James Cooke* of *Warwick*. Revised and Corrected by *Tho. Gibson*, M. D. Licensed by the College of Physicians, price bound 7 *s.*

9. The Elements of Arithmetick, useful for all Mathematicians and Students, price 2 *s.* 6 *d.*

10. The newest, plainest, and best *Short-hand* extant. Containing a brief Account of all the Short-hand Books already extant, with their Alphabetical and Fundamental Rules. By *E. Coles*, price 1 *s.*

11 *Exiglographia*, or, A new Art of Short Writing, price 1 *s.*

12 *Tachygraphy*, the most exact Method of Short and Swift Writing, both by *Thomas Shelton*, price 1 *s.*

13 The Pen's Dexterity: Or, The ready Way to attain the Art of Short Writing. Allowed by Authority, and past the two Universities with great Applause. Invented by *Jeremiah Rich*, price 1 *s.* As also the Testament, 6 *s.* and Singing Psalms in Short-hand, price 3 *s.*

14 A Declaration of the Ministers in and about *London*, against *Antinomian* Errors, and ignorant scandalous Persons intruding into the Ministry, 8 *vo.* pr. bound 1 *s.*

15 The French and English Gentlemen and Ladies Companion, in 2 Parts, consisting of Travels through *Europe*, *Asia*, and *Africa*, &c. in diverting Dialogues, dedicated to King *George*, for the Use of the young Princesses, a Work useful to those especially that learn the French Tongue, with several Copper-Cutts, recommended to Schools, price 6 *s.*

16 The Use of the Art of Dancing, &c. By *T. Gwalter*, Master and Teacher, price 1 *s.*

17 Youth's Recreation: A speedy Help to Writing of Round Hand, price 1 *s.*

18 Youth's Recreation: Or, A speedy Help to writing of Secretary, price 6 *d.*

19 Variety without Vanity: A set of Round-hand Copies in double Lines, according to the best Masters, fit for City or Country, price 6 *d.*

20 Yet plainer *English*: Or, The Shortest Way to Convert the Atheist, Murtherer, Thief, Whoremonger, Strumpet, Drunkard, Swearer Lyar, Sabbath-breaker, Slanderer, Persecutor, Gamester, Ungrateful, Scold, price bound 1 *s.*

21 Accurate Disquisitions in Physick, translated from the Latin according to the best and most approved Authors.

22 Cupid's Decoy; Or, The Fatal Snare in the State Matrimony, price 1 *s.*

23 The

23 The Complete English School master; Or, The most Natural and Easy Method of Spelling English, according to the present Pronounciation of the Language in *Oxford*, *Cambridge*, and *London*: Wherein Children and Foreigners shall have the whole Body of English Words in the plainest Order, digested and divided to their Hands. The Tenth Edition. To which is added, useful Observations on Orthography, with Additions & Improvements, by *Elisha Coles*, Author of the Latin and English Dictionaries, price bound 1 *s.*

24 The Art of Ledgerdemain, or Hocus Pocus in Perfection, by which the meanest Capacity may perform the whole Art without a Teacher; together with the Use of the several Instruments belonging thereto. Price 1 *s.*

25 The Fables of young *Æsop*, with their Morals, with a moral History of his Life and Death, illustrated with above Forty Cuts, applicable to each Fable. The Eighth Edition, price 1 *s.*

26 The History of *England*: Giving a true Account of the most considerable Transactions in Church and State, in Peace and War, during the Reigns of all the Kings and Queens, from the coming of *Julius Cæsar* into *Britain*; with the Maps of all the Countries and Islands belonging to *England*, being above 70 Copper Cutts, 8*vo.* price bound 8 *s.*

27 *Aristotle's* New Book of Problems, Shewing the Secrets of Nature and Art, together with the Interpretation of Dreams, Signification of Moles in any Part, the Nature of Ghosts, the Reason of the Eclipses of the Sun and Moon; as also of all the Wonders in the Creation, price bound 1 *s.*

28 The Accomplish'd Secretary's Guide, in 4 Parts, containing, 1. The Art of Inditing Letters, *&c.* 2. The exact Form of all Obligations, Deeds of Gift, Bonds, Letters of Attorney, Releases, *&c.* 3. Love-Letters between a Gentleman and a young Lady, 4. Fixed Feasts, Remarkable Days, *&c.* Price 1 *s.*

29 The Pastoral Amours of *Daphnis* and *Chloe*, a No-

30 Love-Letters from a Lady of Quality to a Chevalier: Translated from the French by Mrs. *Haywood*. Price 2 *s*.

31 The Sequel of *Henry* IV. with the Humours of Sir *John Falstaff* and Justice *Shallow*, as 'tis acted at the Theatre in *Drury-Lane*, alter'd from *Shakespear* by the late Mr. *Betterton*, 8*vo*. Price 1 *s*. 6 *d*.

DIVINITY, &c.

1 GOspel Mysteries Unveil'd, or an Exposition of all the Parables, in *Folio*.

2 The Golden Mine open'd, in a Collection of Sermons, &c. 4*to*.

3 A Key to open Scripture Metaphors, containing Saderc Philology; or, The Tropes in Scripture reduced under their proper Heads, *Folio*

4 Believers Baptism display'd, wherein the chief Arguments for Infant-Baptism (from the most eminent and learn'd Authors) are collected, stated, and fully answered, price bound 3 *s*.

6 The *Jewish* Sabbath abrogated: Or, The *Saturday* Sabbatarians Confuted.

7 The Breach Repaired in God's Worship: or Singing of Psalms, and Spiritual Songs, proved to be an holy Ordinance, 8*vo* price bound 1 *s*

The Counterfeit Christian: or, The Danger of Hypocrisy, in 4*to* price 1 *s*

8 Spiritual Songs: in Songs of Praise to Almighty God; with an hundred Divine Hymns on several Occasions. The Second Edition, price 1 *s*

9 *Instruction for Children*: Or, the Child's and Youth's Delight, teaching an easy Way to Spell and Read true *English*; directing Parents in a Right and Spiritual Manner to Educate their Children. With many other Things, both pleasant and useful for the Education of Children. The Fifteenth Edition Corrected, price bound 6 *d*. These Ten by *Benjamin Keach*.

Cradock's Knowledge and Practice in Folio

11 A Practical Discourse on God's Sovereignty, with other material Points deriv'd thence, *viz.* (1) Of the Righteousness of God. (2) Of Election. (3) Of Redemption. (4) Of Effectual Calling. (5) Of Perseverance. By *Elisha Coles*. Price bound 3 *s.* 6 *d.*

12 The Pious Soul's daily Exercise, in Meditations on the 3 glorious Persons of the Godhead; with a Confession of Faith, collected from the late Arian Controversy, price bound 1 *s*

13 *Norcott* on Believers Baptism, with many Objections stated and answer'd, price 6 *d* The 5th Edition.

14 A Token for Youth; containing several Advices and Directions for Children and Youth; also the Lives and glorious Martyrdoms of several young Persons who suffer'd Death with the most cruel Tortures for the Profession of the True Religion.

15 A Plea for the Nonconformists, in 3 Parts, printed on curious Paper and fine Letter. The 7th Edition. Price stitch'd 1 *s.* 6 *d Thomas Delaune.*

16 The History of the Union between the Presbyterian and Congregational Ministers in and about *London*, price 6 *d.*

17 The Believer's Triumph over Death: In a Sermon at the Funeral of Mr. *Richard Robins*, Minister of the Gospel. By *John Noble*, price 6 *d*

18 The Sufficiency of the Spirit's Teaching without Human Learning, by *Samuel Hoar*, 4*to*, price 6 *d.*

19 The Vail turned aside: Or, Heresy unmask'd, &c. by *Christopher Cooper*, 8*vo*, price 1 *s.* 6 *d.*

20 All Mr. *Jacob Behmen's* Works abridg'd, 4*to*, price bound 6 *s.*

21 The Art of Patience, and Balm of *Gilead* under all Afflictions. With the Government of the Thoughts, by the Author of *The whole Duty of Man*, Being Appendixes to the Duty of Man's Works, with Additional Prayers, suitable to the several Occasions, 8*vo* price bound 5 *s*

22 A New Years Gift: Or, Youth's Engagement

and Youth's Encouragement, to young People, and now Published at their Desire. By *Samuel Pomfret*. The Second Edition.

23 A Funeral Poem, humbly offered to the pious Memory of the Reverend Mr. *Samuel Pomfret*, who died *June* the 11th, 1712. in the 71st Year of his Age: To which is added, his Annual Hymns. The Second Edition with large Additions, with his Effigies curiously engraved.

24 The Christian's Duty: Or, Divine Meditations and Essays, 8vo price bound 3 s.

25 The Royal Diary: Containing, 1 King *William*'s Secret Devotion. 2 His Practice of Self-examination. 3 His Performance of Relative Duties. 4 Enquiries into the State of his Soul, &c. And the Character of his Royal Consort, Queen *Mary* II. price bound 1 s.

26 The Western Martyrology: Or, Bloody Assizes Containing the Lives, Trials, and Dying Speeches of all Protestants that suffer'd in the West of *England*, and elsewhere, from the Year 1678 to this Time. Together with the Life and Death of *George* Lord *Jeffreys*. The Fifth Edition. To which is now added, an Account of the barbarous Whippings of several Persons in the *West*. Also the Trial and Case of Mr. *John Tutchin*, with the cruel Sentence passed upon him; and his Petition to King *James* to be hang'd. Never before printed, Price 3 s. 6 d.

27 A Caution against Youthful Lust, in two Discourses, by *J. Porter*, of *Alnwester*, 8vo, Price sticht 6 d.

28 The Seasonableness of Religious Societies, a Sermon preach'd by *Edmund Calamy*, D. D. Price 4 d.

29 Sober-mindedness, recommended in a Sermon by *Edmund Calamy*, D. D. Price 4 d.

30 Zeal for God's House Expressed, in a Resolution not to forsake it, &c. By *Matthew Clarke*, Price 6 d.

31 Self-dedication, Personal and Sacramental, briefly Explained and Enforced. By *William Harris*, Price Bound 1 s. 6 d. The 2d Edition Corrected.

The

32 The Protestant Succession refus'd by Men, but own'd of God, By *Benjamin Robinson.*

33 The Deity of *Jesus Christ* asserted and prov'd against the *Socinians* and *Arians*, in a Sermon to Young Persons. By *Patrick Russel*, Price 4 *d.*

34 Christian Religion the best Friend to Civil Government, preached at the Assizes. By *John Lawrence*, M. A. Rector of *Peterborough* in *Northamptonshire.*

35 A Discourse on Christian Religion in [illegible] preached at the Merchants Lecture in *Broad-street*. By *Thomas Cole*, price 3 *s.*

36 The Types Unvail'd; whereby we may compare the Substance with the Shadow. The Third Edition. By *Thomas Warder* price 2 *s.* 6 *d.*

37 A New Practice of Piety: Discovering the right way to Heaven, between all Extreams. The Third Edition, price bound 1 *s.*

38 Comfort for Believers about their Sins and Troubles: Or, an Antidote against Despair. By *John Archer.* The Third Edition, price 1 *s.*

39 A Funeral Sermon upon the Death of the Reverend Mr. *Tho. Gouge.* By *John Norbit*, price 6 *d.*

40 A Sermon on Occasion of the Death of the Reverend and Learned Mr. *Stephen Lobb.* By *Tho. Goodwin* ce 6 *d.*

41 A Vindication of the Doctrine of Election and Reprobation, the Substance of several Sermons. By *John Rutland.* With a Narrative of the Author's Life and Elegy, price 1 *s.*

42 A Description of the Covenant of Grace, to which is added, the Author's Experiences and Advice to his Children, which he desires to leave as his last Legacy, &c. price 2 *s.* 6 *d.*

43 The Danger of Delaying Sinners. By *Edward Godwin.* The Third Edition.

44 The Substance of several Sermons from *John* [illegible] ver. 39. Preach'd at the Request of a Friend, &c. price 2 *s.*

45 Four Discourses on *Isaiah* 32. 2. Wherein is shewn, 1. How Christ is a Hiding-place and Covert to his People from the Wind and Tempest. 2. A River of Water in dry Places. A Shadow of a great Rock in this eary Land, price 1 s.

46 The Sinner's Folly discovered and detested, in making a Mock of Sin, price 1 s.

47 A Discourse of the Nature and Excellency of the Grace of *Patience*, by *Elias Keach*. *The Saints deliverance from the Evil to come*; opened at the Funeral of Mr. *Elias Keach*, Minister of the Gospel: These Four by *Nath. Wyles*, price 1 s.

48 The Female Legacy, containing Divine Poems on several Choice Subjects, recommended to all godly Women: written by Mrs. *Amy Hayward*, of *Lammington* in *Hampshire*, The Fourth Edition, Recommended by *Benjamin Keach*, price bound 1 s

49 The Young Man's Remembrancer and Youth's best Choice, in two Anniversary Discourses from *Eccles.* 12. 1. being the last Sermons of Mr. *Matthew Mead*. The Fifth Edition, price 1 s

50 *Grace, Grace*: Or, The Riches of Grace, being a Relation of the Dealings of God with his Creatures, in 11 Parts: 1 Experiences in Childhood. 2 Those which is took for Conversion. 3 On Falls into Sin afterwards. 4 Of Conversion, and call to the Ministry.

51 A Funeral Sermon on the Death of the Reverend Mr. *Francis Fuller*; by *Jeremiah White*, Chaplain to *Oliver Cromwell*

52 *Free Grace*: Or, The Flowings of Christ's Blood freely to Sinners, by *John Saltmarsh*; the Tenth Edition corrected, price 1 s

53 The Doctrine of Justification stated and practically opened; the Second Edition; by *Tho. Lee*

54 The Remarkable Conversion and Christian Experience of *Mary Hurl*, with Meditations on some Passages of the Scriptures, as taken from her own Mouth, in two Parts, the Third Edition, price 1 s

55 Youth

55 Youth diverted and instructed in a Scriptural Way, being a Summary Explanation of *Timothy's* Lesson; the Fifth Edition, adorn'd with Cuts, price bound 6 *d*

56 A Warning to Youth, in the Life and Death of *Thomas Savage*, who was twice executed at *Ratcliff*, for the Murther his Master's Maid, illustrated with Cuts, never done before. The Twenty first Edition, pr. bound 1 *s*

57 The Immortality of the Soul fully evinced in the Form of a Trial, by the Author of *War within Doors*

58 A Token for Children: Being the Holy [illegible] and joyful Deaths of several young Children, [illegible] *Janeway*, price bound 1 *s*

59 A Confession of Faith, by the Elders and Brethren of many Congregations of Christians (baptized upon Confession of their Faith, in *London* and the Country, pr. bound 1 *s*

60 A brief Instruction in the Principles of *Christian Religion*, agreeable to the Confession of their Faith put forth by the Elders of many Congregations of Christians (baptized upon Profession of their Faith) in *London* and the Country, owning the Doctrine of *Personal Election* and *Final Perseverance*; the Tenth Edition, price bound 6 *d*

61 The Child's Catechism, fitted for the easier learning the Assemblies, in 12 Heads of Doctrine, useful for all Families; by *J. Harris*. With a Preface by the Reverend Dr. *Williams*, price bound 6 *d*

62 The Doctrine of the Christian Religion, composed by the Reverend Divines at *Westminster*; with additional Improvements, by *Thomas Ridgley*, price 1 *s*

63 *Christ a Christian's Life*: Or, A Practical Discourse of a Believer's Life, derived from Christ, and resolved into Christ. Being the Third Edition. by *John Gammon*, price 1 *s* 6 *d*.

64 Hymns on the Celebration of the Holy Ordinance of baptism. By *Joseph Stennet*. price 2 *d*. Also the Third Edition of his Early Conversion, and several of his Sermons.

65 An Explanation of the shorter Catechism, Presented

ted by the Assembly of Divines at *Westminster* to both Houses of Parliament, By *John Wallis*, D. D. price Stitcht 3 *d* bound 6 *d*.

66 Sacramental Hymns, in Commemoration of the Lord's Supper. By *Joseph Stennet*, price bound 1 *s*.

67 Temple Songs: Or, Hymns Sung at the Celebration of the Lord's Supper, price bound 1 *s*.

68 An Essay of the Form and Constitution of a particular Christian Church, The Third Edition.

69 An awakening Call from the Eternal God to the Unconverted: Or, Seasonable Advice to them that are under Convictions, By *Samuel Corbyn*, M. A. The Fourth Edition, price 6 *d*.

70 A Looking-Glass for Children. By *Abraham Chear* price bound 1 *s*

72 *Vindicia Fœderis*: Or, A Vindication of the Interest that the Children of Believers (as such) have in the Covenant of Grace, with their Parents, By *Francis Mence*, Price bound 1 *s*

72 1. Right Prayer discoursed, price bound 1 *s*

73 2. A brief Discovery of the Falseness and Unscripturalness of *Anabaptism*, price bound 1 *s*

74 3. The only Refuge of a Troubled Soul in time of Affliction: Or, The Mystery of the Apple-Tree explain'd; the Second Edition, price bound 1 *s*.

75 4. The Doctrine of Particular Election before Time, asserted and proved by God's Word, The Second Edition, price bound 1 *s*. These Four by *James Barry*.

76 Faith the Evidence of our Interest in Christ: Or, The Nature of Faith and Salvation, 12*mo*. price 1 *s*.

77 Gospel-Light and Sense of Sin, set forth by the Holy Spirit in his Word. Price 6 *d*.

78 Hymns Composed on several Subjects, and on divers Occasions, in Five Parts. The Fifth Edition Corrected, price 1 *s*. These Three by *R. Davis*.

79 The Beauty of the Lord in his Temple, &c. In Three Parts. By *Joseph Taylor*.

80 *Solomon*'s Temple Spiritualiz'd: price bound 1 *s*

81 The

81 The *Jerusalem* Sinner Saved: Or, Good News for the Vilest of Men, price bound 1 s

82 The Acceptable Sacrifice: Or, The Excellency of a Broken Heart price 1 s

83 The Work of Jesus Christ, as an Advocate, clearly Explained, price 1 s

84 One Thing is needful: Or, Meditations upon the Four Last Things, Death and Judgment, Heaven and Hell, The Fourth Edition.

85 A Discourse of the Publican and Pharisee, The Fifth Edition.

86 The Heavenly Footman: Or, A Description of the Man that gets to Heaven. The 8th Edition, price 1 s.

87 The Pilgrims Progress from this World to that which is to come; delivered under the Similitude of a Dream; wherein is discovered the Manner of his setting out his dangerous Journey, and safe Arrival at the desir'd Country. By *John Bunyan*: And now done into Verse by T. H. Illustrated with Cuts, price bound 1 s

88 A Book for Boys and Girls; Or, Temporal things Spiritualized.

89 The Greatness of the Soul, and Unspeakableness of the Loss thereof, price, 1 s. These Ten by *John Bunyan*, Author of the Pilgrims Progress.

90 Mr. *John Bunyan*'s last Sermon, price 2 d.

91 The Parents Gift; containing a choice Collection of God's Judgments and Mercies: With Hymns of Praise, Prayers and Graces, by which Children may be soon taught the true principles of Religion. Corrected and amended; with the Lives of the Evangelists; illustrated with Variety of proper pictures; and dedicated to the Princess of *Wales*, price bound 4 d. stitcht 2 d.

93 The Weeks preparation for the Sacrament, price bound 1 s

94 A Guide to Church Fellowship, according to Gospel Order, by the Reverend Dr. *John Owen*.

95 The History of the Life and Death of Bishop *Usher*, Lord Primate of *Ireland*, with his strange and remarkable

ved by the Assembly of Divines at *Westminster* to both Houses of Parliament, By *John Wallis*, D. D. price Stitcht 3 *d.* bound 6 *d.*

66 Sacramental Hymns, in Commemoration of the Lord's Supper. By *Joseph Stennet*, price bound 1 *s.*

67 Temple Songs: Or, Hymns Sung at the Celebration of the Lord's Supper, price bound 1 *s.*

68 An Essay of the Form and Constitution of a particular Christian Church, The Third Edition.

69 An awakening Call from the Eternal God to the Unconverted: Or, Seasonable Advice to them that are under Convictions, By *Samuel Corbyn*, M. A. The Fourth Edition, price 6 *d.*

70 A Looking-Glass for Children. By *Abraham Chear* price bound 1 *s*

72 *Vindicia Fœderis*: Or, A Vindication of the Interest that the Children of Believers (as such) have in the Covenant of Grace, with their Parents, By *Francis Mence*, Price bound 1 *s*

72 1. Right Prayer discoursed, price bound 1 *s*

73 2. A brief Discovery of the Falseness and Unscripturalness of *Anabaptism*, price bound 1 *s*

74 3. The only Refuge of a Troubled Soul in time of Affliction: Or, The Mystery of the Apple-Tree explain'd; the Second Edition, price bound 1 *s.*

75 4. The Doctrine of Particular Election before Time, asserted and proved by God's Word, The Second Edition, price bound 1 *s.* These Four by *James Barry*.

76 Faith the Evidence of our Interest in Christ: Or, The Nature of Faith and Salvation, 12*mo.* price 1 *s.*

77 Gospel-Light and Sense of Sin, set forth by the Holy Spirit in his Word. Price 6 *d.*

78 Hymns Composed on several Subjects, and on divers Occasions, in Five Parts. The Fifth Edition Corrected, price 1 *s.* These Three by *R. Davis*.

79 The Beauty of the Lord in his Temple, &c. In Three Parts. By *Joseph Taylor*.

80 *Solomon*'s Temple Spiritualiz'd: price bound 1 *s*

81 The

81 The *Jerusalem* Sinner Saved: Or, Good News for the Vilest of Men, price bound 1 *s*

82 The Acceptable Sacrifice: Or, The Excellency of a Broken Heart price 1 *s*

83 The Work of Jesus Christ, as an Advocate, clearly Explained, price 1 *s*

84 One Thing is needful: Or, Meditations upon the Four Last Things, Death and Judgment, Heaven and Hell, The Fourth Edition.

85 A Discourse of the Publican and Pharisee, The Fifth Edition.

86 The Heavenly Footman: Or, A Description of the Man that gets to Heaven. The 8th Edition, price 1 *s*.

87 The Pilgrims Progress from this World to that which is to come; delivered under the Similitude of a Dream; wherein is discovered the Manner of his setting out his dangerous Journey, and safe Arrival at the desir'd Country. By *John Bunyan*: And now done into Verse by T. H. Illustrated with Cuts, price bound 1 *s*

88 A Book for Boys and Girls; Or, Temporal things Spiritualized.

89 The Greatness of the Soul, and Unspeakableness of the Loss thereof, price 1 *s*. These Ten by *John Bunyan*, Author of the Pilgrims Progress.

90 Mr. *John Bunyan*'s last Sermon, price 2 *d*.

91 The Parents Gift; containing a choice Collection of God's Judgments and Mercies: With Hymns of Praise, Prayers and Graces, by which Children may be soon taught the true principles of Religion. Corrected and amended; with the Lives of the Evangelists; illustrated with Variety of proper pictures; and dedicated to the Princess of *Wales*, price bound 4 *d*. stitche 2 *d*.

93 The Weeks preparation for the Sacrament, price bound 1 *s*

94 A Guide to Church Fellowship, according to Gospel Order, by the Reverend Dr. *John Owen*.

95 The History of the Life and Death of Bishop *Usher*, Lord Primate of *Ireland*, with his strange and remarkable

prophecies, with a Touch of the Times, an Allusion to our good *Samaritan* K. *George*. To which is added, an Account of all the Stage-coaches and Carriers, where they Inn, and the Days they set out, price 4 *d*.

96 The Life and Death of Sir *Matthew Hale*, Kt late Ld Chief Justice of *England*, price sticht 2 *d*.

A New Years Gift, or Sum of Religion, by Sir *Matthew Hale*

[illegible]ce Drop of Honey from the Rock *Christ*, in [illegible] Advice to all Saints and Sinners, &c. by Tho. [illegible]wilcocks

98 *Multum in parvo*, or, The ready Way to Spell and Read true English, adorn'd with Cuts, price bound 6 *d*

99 The Holy Bible, containing the Old and New Testament, with the Apocrypha, epitomiz'd in Verse, every Line the Sence of a Chapter, as many Lines as Chapters, adorn'd with *Cuts*, price sticht 2 *d* bound 4 *d*

100 A Divine Discourse representing the Soul of a Believer speaking by Faith, according to the Doctrine of the Scriptures, by *Thomas Lee*, price 2 *d*

101 The Character of a good Man, neither Whig nor Tory, price 2 *d*

102 *Iter Cœleste*; or, The Heavenly Travels; containing an Account of the Parentage and Birth of a sound Heart and humble Mind, with their Travels from the Deprivation thro' the streight Gate. In a new Method, after the Manner of *Bunyan*'s Pilgrim; by R. *H.* price 1 s 6 *d*

*** Ot the said *John Marshall*

Shop-keepers in City, or Chapmen in the Country, who sell Bibles, Common-prayers, Testaments, Psalters, Spelling-Books, Primmers, and all sorts of School Books, &c. may be furnish'd with all sorts of Chapmens Books, Broadsides or Half-Sheets, and Lottery Pictures, as Birds, Beasts, London Crys, &c. by the Gross or Dozen; also Labels for Chyrurgeons Chests, Venice-Treacle Directions and Rappers, Hungary Directions, Bills, Funeral Tickets, Affidavits for Burials in Woollen, Receipts for Land-Tax, &c. Wholesale or Retail, at the very lowest prices